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A Safe Way for the Children

By Mrs. John P. White, Xenia, Ohio

AS we take up this new study book, we seem to be looking back over an endless path filled with children. Some are tiny toddlers and some are sturdy youth; some are white, some black, some red, some yellow and some are brown; some are well and some are sick; some are normal and some are deficient; some are dressed in finest fabrics and some are clad in filthy rags. They are all moving forward toward Tomorrow. Nothing but death can stop them.

We look with anxious hearts toward the Path ahead. *Is it a Safe Path for the Children?* The question is worthy our most serious consideration. What can be more important for the men and women of today than to make this Path safe? What can be of greater value to the world than to so teach and train the children of to day that they will be prepared to do the work of tomorrow? What can be of such eternal value as leading the children of today to love and trust Him Who is the same yesterday, today and forever?

The word *Responsibility* should be written over our whole study. It was Dr. John Finley, who characterized the responsibility a generation owes to its children as "The Debt Eternal".

We are to study the child in its relation to world missions, world friendship and world peace. The text-book is to be translated into other languages, beginning in Japan, China, India and Latin Lands. This is a wonderful plan. We join hands and heart in the study of world subjects. The women of other lands are interested in childhood; they are interested in having a "Straight Way" for the little feet of their children to travel. Especially are the Christian women of those lands concerned that their children may find the pathway that leads to Christ.

It is well for us to remember that *unless the path is safe for all children it is not safe for any children.*

In the narrow sense of neighborhoods, we find that children raised most carefully are vitally affected both physically and morally by contacts with other children. In the

larger sense, nationally and internationally, people are affected by other peoples. Therefore we cannot think of the welfare of the children of "my town", "my school", "my church" or even "my home" apart from the welfare of world children.

Our author in setting forth our task says: "As long as any children of any land are in need, just so long does the responsibility of Christian womanhood exist: first, to know conditions and needs: second, to understand the Constructive Forces that must change these conditions; third, to find and do, each her individual share of the great task; fourth, to inspire the ignorant and indifferent and prejudiced to participate in the common undertaking".

There are today many destructive forces that are defrauding children of their rightful heritage, preventing them from becoming the kind of men and women God intended them to be.

On the other hand there are constructive forces working for the rescue of these children and endeavoring to lead them into Christian manhood and womanhood.

These contending forces may be listed thus:

DESTRUCTIVE FORCES	CONSTRUCTIVE FORCES
1. War.	1. Red Cross, Refugee Camps, Orphanages.
2. Infant Mortality.	2. Child Welfare, Health Programs.
3. Child Labor.	3. Legislation.
4. Ignorance.	4. Education.
5. Irreligion.	5. Religious Teaching.

WAR

Ten years have passed since the terrible World War. So long ago it seems, that even now we have forgotten its horrors. When we think of losses sustained we usually think of the $186,000,000,000 spent in direct cost of powder, bombs, gas, and other war materials, or we think of the millions of men killed and maimed. Our attention is called to the fact that in the end THE CHILDREN ARE PAYING THE PRICE OF WAR.

Six million five hundred thousand children were left fatherless by the World War. These children know only this, that a few years ago their fathers went away never to return; they remember the sad faces of their mothers, the poverty and want and sorrow. But when they ask what it was all about, no one seems able to tell them clearly. Many a one receives the answer of old Kaspar to little Peterkin.

> "But what they killed each other for
> I cannot well make out".

Many of these children today are a menace to society. In Russia particularly due not to the war alone but to sovietism also, great hordes of children roam around seeking a living by crime. One group of these, now about fifteen years of age are called "Khouligans". They go in crowds, commit crimes of various kinds and defy the police. If one is arrested the others will gather in such force that he will be forcibly released.

There are war orphans being made today in China. At this very time children are separated from parents; they are being deserted by mothers who can feed them no longer; they are left to die unless some hand rescues them.

RED CROSS, ORPHANAGES

From the first time that the suffering of the little ones became known the hearts of Christian people were stirred to action. Thousands upon thousands of dollars have been sent from America and other lands to care for the needy in war zones. The Red Cross, the Near East Relief and other organizations have done stupendous work in relieving distress and gathering children into orphanages, caring for them, giving them an education and teaching them trades.

Among these orphans are blind and deaf children who are receiving the same kind of help that such unfortunates receive in our land.

INFANT MORTALITY

During the World War the figures on Infant mortality reached an alarming figure in European countries. In oriental lands the figures are always alarming. If you will turn to page 216 in the November number of the *Womens Missionary Magazine* you will see what Dr. Maxwell says about conditions in the Sudan. 50 babies out of one hundred, of which he kept a record, died in infancy. In a recent issue of an Egyptian paper, the statement is made that one third of the babies die within a year of birth and half die before the age of five.

The figures given for Bombay, India are startling. In 1921 the infant mortality rate was 666 per 1000. Health measures were undertaken and the rate dropped until in 1925 it was 400 per 1000. How high this rate is can be gathered by making a comparison with the rates of other large cities of the world: Vienna, 146 per 1000; Berlin, 135; London, 80; New York, 71.

HEALTH PROGRAMS

For ages child life has been very cheap in non-Christian lands. Now the educated people in all lands are beginning to sense the value of a child. An encouraging sign is the interest private organizations and governments are taking in health programs. Baby Week in India! Baby Shows! How full of meaning are such announcements. Health centers, baby shows, health lectures, community hygiene, child hygiene, school hygiene are some of the new terms used in China to denote the new kind of service.

In Jerusalem, where once the Master showed His love for the little ones His followers today are stretching out their hands in blessing. A child clinic seeks to help mothers care for their little ones.

On another page of this Magazine will be found reports of Child Welfare centers of Cairo, Egypt.

Child Labor in all lands is set forth on page 266.

IGNORANCE

Ignorance is to blame for many wrongs inflicted upon childhood. The backward people of the world are the ignorant people. When we know that in China and India and Egypt a very few women—four or five or six out of a thousand can read we are not surprised at the superstitious practices which are so harmful to child life.

EDUCATION

The cure for ignorance is Education. Wherever the missionary has gone he has seen the need of education, not for the sake of relieving ignorance alone, but as a means of evangelizing the people. He has seen that if converts are to be able to read

the Word of God for themselves they must be taught how to read.

Naturally schools were established for children in practically all mission fields. Our own missions have developed fine systems of schools from the kindergarten up. From these schools come the pastors and teachers who are now leaders in the church. From these schools come educated laymen and women, who go into business and professional life but who are the strong supporters of the church.

Many governments in the Near and Far East are now awake to the need of education and many of them have inaugurated excellent systems for their countries. It is not too much to say that most of them received their inspiration from mission schools.

IRRELIGION

The most dangerous Destructive Force is Irreligion. In Eastern lands, many young people, who have come in contact with Western learning have lost faith in idols and shrines and pilgrimages. They have not had Christianity presented to them as the Way of life; they have seen only the evils of Western civilization and they have no belief, no faith, no religion, no God. *These people make the Path unsafe for the Children.*

An even sadder situation is to be found in our own land. Here in America, where the Bible has always been an open book, we find numbers of men and women, living in this Christ blessed land, enjoying its benefits, yet scorning the church, and denying the very existence of God. Some of these are organized to spread atheism in the United States. *Such men are making the Path unsafe for the Children.*

Another larger class are those who are utterly indifferent to religion. When we read that millions of children and youth in this land are not in Sabbath School we know that the parents of these children are so carried away with pleasure, or the pursuit of riches that they are indifferent to the spiritual training of their little ones. *These, too, are making the Path unsafe for the Children.*

SAVE THE CHILDREN FUND

At the close of the War the knowledge of suffering children stirred the hearts of some noble men and women to provide a fund to help these little sufferers. This was known as *Save the Children Fund.* It was "an international effort to preserve child life, wherever it is menaced by conditions of economic hardship and distress".

In a far wider sense, every penny given toward teaching children the Way of Life goes into a Save the Children Fund. Are you thinking of the schools in Camden, Alabama or Frenchburg, Kentucky? Or the kindergarten in Khartoum North? Or the Orphanage in Cairo? Or the hospital at Addis Ababa? Or the Village Schools of India? Then you know that in these and every other similar institution which we support, children are not only saved from physical and moral ruin but they are led into the life more abundant.

We would not minimize any effort made to relieve physical suffering but we do wish to emphasize the fact that the relief of physical suffering plus the Gospel message is of infinitely more value.

It was through this organization for raising funds that a wide organization has been effected and through it has been given to the world the Declaration of the rights of the Child, commonly called the Declaration of Geneva, and endorsed by the League of Nations.

DECLARATION OF GENEVA

I. That the children shall have full opportunity to develop normally both materially and spiritually.

II. That the child who is hungry shall be fed; the child who is sick, cared for; the backward child brought forward; the wayward child led back; the orphan and the destitute taken in and succored.

III. That in time of distress the child shall be first to receive aid.

IV. That the child shall be equipped to earn his living, and protected from all exploitation.

V. That the child shall be taught that his finest qualities should be placed at the service of his brothers.

"Hear what the Master says:"

DECLARATION OF JESUS

I. Suffer the little children, and forbid them not, to come unto me, for to such belongeth the kingdom of heaven. *Matt.* 19:14.

II. I was hungry and ye gave me to eat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. *Matt.* 25:35, 36, 40.

III. It is not the will of your Father who is in heaven that one of these little ones should perish. *Matt.* 18:14.

IV. Whoso shall receive one such little child in my name receiveth me; but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck and that he should be sunk in the depth of the sea. *Matt.* 18:5, 6.

V. Whosoever would become great among you shall be your minister. *Mark* 10:43.

Freely ye have receive, freely give. *Mat.* 10:8.

FIND ANSWERS IN YOUR TEXT BOOK —A STRAIGHT WAY TOWARD TOMORROW

1. 6,500,000 children left fatherless —By what?
2. Wolf children—Where?
3. Children paying the price of—What?
4. Blind in Athens read Braille in English—Why?
5. Deaths exceed births—Where?
6. Don't give opium—Why?
7. Each mother hoping for—What?
8. A Tourist Club of Child Welfare —Why?
9. Many a child under six has been found at work—Where?
10. Spirited out of sight—Why?

PROJECT.

Do something for an Orphanage, or a mission school, in the mountains, in the Southland, in a City mission. Christmas Gifts, toys, mittens, hose, pictures, books will make children happy.

Two orphanages in our mission fields depend wholly upon voluntary gifts, The Fowler Orphanage, Cairo, Egypt under the care of Miss Ella Barnes and the Women's and Children's Home Gurdaspur, India, under Miss Emma Dean Anderson.

Child Labor and Christian Missions

By Mrs. Haidee Ewing Rankin, Burchard, Nebraska.

"WE know that we have passed from death unto life, *because we love the brethren*". We believe in the Fatherhood of God and dream of the Brotherhood of man. "It is a sadly sundered world in which we live. Capital and labor line up in hostile camps. Nations are arrayed in bristling distrust, building submarines and bombing planes with which to protect themselves one from the other. Races are separated by yawning chasms of prejudice, the white man assuming himself to be inherently superior to the black and yellow, and imposing himself upon them in ways which they bitterly resent. All these divisive conditions have been painfully sharpened in our modern civilization."

Industry is no longer a relationship between master and apprentice but masses of workmen are grouped together for self interest and capital is massed for the same purpose. The task of spanning the chasm between these divisive conditions is a challenge to the church, a challenge of faith and courage.

THE MISSIONARY ENTERPRISE

"The very existence of the missionary enterprise is a living witness to the Christian quest for fellowship as wide as the love of God, and therefore inclusive of all humanity. Its passion to save and uplift goes out to man as man, and to man as child of God.

'In Christ there is no East or West
In Him no South or North
But one great fellowship of love
Throughout the whole wide earth.'

The missionary enterprise includes the actualizing on the earth, Jesus' vision of the Kingdom of God, in which all peoples, conscious of their relationship to one Father and one Lord, shall live together in the brotherly spirit of Jesus. If Christ is to be Lord of all he must be Lord of our political, our economical, *our industrial,* our business, our international relationships. If this is the missionary enterprise home and foreign missions become inseparable. Home missions and foreign missions have the same ideals, derive dynamic from the same motivation. They are inseparable parts of one effort to permeate human society with the spirit of Christ".

Home and foreign missions are both confronted by the same problems which bind them together and which will remain unsolved unless worked out together. There are three outstanding problems common to both —the problem of race, the problem of world peace and the

PROBLEM OF INDUSTRY

"Unless we can find fellowship in the process of earning our daily bread, which for the majority of men occupies most of their waking hours, we are not likely to have any deep sense of fellowship at all."

"Business" is "impersonal" and the worker comes to be regarded as an "item in the cost of production, a commodity to be bought at the lowest figure possible, like coal or cotton." Even the *child* has become a *commodity.* More than a million children between the ages of ten and fifteen, not to mention the thousands under

ten who "cut no figure" in the census, are "toilers" in our country, while hundreds of babies in India before they are a week old are cradled on factory floors or hung in hammocks near the machines of the mothers. Some of these sleep an "undisturbing" sleep under opiates. It is said that 90% of the babies of industrial working mothers have opium as part of their diet. No wonder one of every two babies dies before it can celebrate its first birthday!

CHILD LABOR ABROAD

Handicraft in the Orient is fast giving away before the "invasion of Western machinery and the factory system." Steel mills, and cotton and silk factories have become an integral part of the industrial life of Japan, China and India. Since 1900 the cotton spindles of China have increased from half a million to nearly three and a half million. In these countries with not even nominal Christian restraint there are presented the worst features of the factory system. In Shanghai, children six and seven years old work twelve hours a day with a night shift and no weekly rest. In Japan which is most advanced industrially, the working hours are eleven, and longer during the busiest times.

A visitor to a match factory in China found 1100 boys from nine to fifteen years of age working from 4 a.m. to 8 p.m. with brief intermissions for meals. For this continuous work they received from six to twelve cents a day. In a rug factory 1200 boys and young men were working on an average of sixteen hours a day, at an average wage of $4.50 per month and their food. The majority of these boys had served as apprentices for three years for their food.

Miss Burton, the author of "New Paths for Old Purposes", gives several very telling illustrations of child labor in China. She was especially attracted by a little girl, probably five or six years old, standing with others in front of boiling kettles of steaming water, brushing the silk cocoons for the women who were winding them. This tiny child came at five in the morning and left at seven in the evening—"all for ten cents," "excellent pay" according to the owner. "Little Tiger" a little old man of five and a half years worked like a little tiger so he might "eat rice". Q. "What becomes of these tiny workers?" Ans. "When they go to work so early they mostly die young." The factories of China at six o'clock each morning swallow "Childhood robbed of every right" to send them out again at six o'clock in the evening as little old men and women.

CHILD LABOR AT HOME

But who are we that we should be so horrified about the conditions of childhood over there and be so unconcerned about conditions in America, conditions that have been one of our gifts to the "modern industry" of those far distant lands?

Do you remember how in "The Path of Labor" Miss Scribner told of the 4500 children who, from twelve to sixteen years of age, toiled in the streets of her city, Boston? Among these were news-boys, bootblacks and street venders. These "toilers taken for granted" were thinly clad, exposed to weather, struggling in the crowds, working for long and irregu-

lar hours, undermining health by exposure, night work, irregular eating, and sleeping anywhere any every where. They lived in an environment that encouraged dishonesty, where a welcome was extended by places of vice, one that encouraged absence from school, freedom from family restraint and care—exponents of industrial systems of America.

Besides these there were messenger boys whose service was demanded by the "underworld". An investigation covering five years resulted in the information that there was not a single night messenger whose work had not taken him into places of vice. A government executive made the following statement, "The news-boy service is demoralizing, but the messenger service is debauching. It ruins children by the dozens, and if any boy comes out of this service without suffering moral shipwreck, he can thank the mercy of God and not the protecting arm of the community that stands idly by and makes no attempt to save him from temptation".

To these street workers may be added innumerable children who are the wood-pickers, the baggage carriers, the scavengers, the coal pickers, the seekers of discarded fruits and vegetables, frequenters of city dumps seeking salvage to sell.

A short time ago there were 42,000 children employed in the industries of Massachusetts, 14,000 in the cotton mills of the South and in the New England mills another 10,000, a number that has undoubtedly increased since.

One who had observed these "children of the mill" says, "I could not get myself to believe that those children were really fourteen years old; physically they were not developed; dry of lip and shrunken in body; children without light in their eyes and without color in their cheeks and without song on their lips; I asked one of the boys whether he ever played. He looked at me with lifeless eyes as though in surprise and answered 'No, I never played'." Children are employed on the stage and in the field. A Philadelphia school principal says, "The children who returned from the country after the berry picking and canning season were in a most deplorable condition morally, physically and intellectually, due to improper food, poor housing and want of supervision."

This report is taken from the Sacramento Star concerning child workers in the asparagus fields of California: "Some are only nine or ten years old. They work ten or twelve hours a day. Their bosses are often Chinese or Hindus. They live in

"I DON'T NEVER GET NO REST"
Attitude of a six year old beet worker

miserable shanties, many crowded in a room. Their pay is low. *They make asparagus growing profitable.*"

Children from ten to twelve years old are employed nine and ten hours stripping and stringing leaves in the tobacco fields of Connecticut.

A SIX YEAR OLD PULLING BEETS ON A RANCH

The Ohio onion and celery fields take their toll of child laborers "weeding, crawling on hands and knees, so that they become completely exhausted."

Migatory child laborers are many. The Ohio onion fields, the beet fields of Michigan and Colorado, the asparagus and cotton fields of California, the Mississippi shrimp and oyster canneries, the vegetable canneries—all make their *profits* not counting the *cost* to child life. A contract for eight cutters makes no mention of the six children that are included.

Much factory work is taken home where the tiny tots do their share toward family expense relief. "Sorting snap-fasteners and snapping them on cards is almost entirely children's work in New York tenements, and the pay for snapping twelve gross (1728) of fasteners is fifteen cents. Carding hooks and eyes, three dozen on a card, pays four to seven cents a gross. Are we now congratulating the rural child life of America?

BRINGING HOME THE WORK

"A million and a half of children between the ages of ten and fifteen were reported in the 1910 census as

being gainfully employed in agriculture, either on the home farm or working out. This farm work involves their being kept out of school frequently and often for long periods. This is written across the face of the whole body of school statistics. The average rural attendance in many states is not more than half the days that the school is in session; while for America as a whole the rural term averages two months shorter than the city term." The rural school situation and the rural health situation have disclosed to us that "agriculture has largely been industrialized, that even on the home farm this industrialization has taken out of the children's work much of the educative value that used to be there. One of the worst features is the evidence that the children in rural districts are definitely regarded as *labor supply*, and hence open to exploitation at expense of school, recreation and health". The number of children in the family often decides which shall become the tenant. Child labor on the farm is very often due to necessity or poverty but not always. It does not account for the man who kept his seven and eleven-year-old children out of school for work in the beet fields, although he had made $10,000 the year before.

AMERICA'S MISSION

There are results obtaining from Child Labor in the United States of which we seldom even dream. The Occident has given to the Orient the problems of modern industry. When sitting at a great counsel table in China, a British member of the Commission said: "If the church rules these problems (industrial) out of her province, it is difficult to believe that the Chinese, practical people as they are, judging ideas and institutions by their results, will be attracted by the Christian message." Industrialization of the East constitutes a fresh challenge to Christianity the world over." Far reaching changes are being wrought throughout the whole structure of the East. These forces properly directed will mean untold blessings to mankind, misdirected they will endanger the peace of the world. Oriental friends of the child say when recognizing the evils of child labor, "But it is very hard to rouse public opinion about conditions here while America still has so much child labor."

Another great Chinese leader says, "Unless Christianity can be applied to the industrial situation it can have no meaning in China." Our text says, "It is futile to expect people of non-Christian lands to be convinced of the power of Christianity, unless they see evidence of it in the countries which claim to be Christian." And another Chinese says, "The natural course for Christianity is for Western *people*—not the missionaries—to demonstrate to the Chinese the beauty and practicability of Christianity." "Jerusalem" must demonstrate applied Christianity as well as send the message—a home mission task that Christian America is beginning to comprehend. Much has been accomplished in the line of correction but these efforts only reveal the greater need. Twice Congress has passed laws protecting childhood only to have them reversed by the Supreme Court as unconstitutional. Efforts are now

being directed toward a Constitutional Amendment. As other reforms this one will be "slow but sure".

Organized Christianity is just awakening to a realization that the world of industry is a part of her "unoccupied territory" just as much as the Sudan or Abyssinia. "The church has fed the hungry; it needs to strike at the conditions that cause hunger."

A Christian of India said, in a Foreign Missionary Conference at Washington, "The world is looking to America for bringing about a Christian social order. In proportion as America meets this situation the gospel of Christ will progress in the Orient."

"Every wrong righted here will be the removal of a cause of stumbling over there; every victory there will be strength to our arms." (Text)

TEN QUESTIONS ANSWERED

1. How many children in the United States are at work? 1,060,858.
2. In what occupations are children engaged? Messenger service; as newsboys; manufacturing and mechanical industries; cotton, silk, and woolen mills; cigar and clothing factories, canneries and agricultural work.
3. In what sections of the country are the largest numbers of children at work? South central and New England.
4. Is the number of children at work decreasing?
5. Is the decrease between 1910 and 1920 real or apparent? Apparently there is a decrease. The change of time of taking census, from April to January resulted in fewer children being reported in agricultural pursuits. Hense the decrease is doubtful.
6. What progress has been made in legal regulation during this period? Federal laws have been passed but declared unconstitutional. State standards relating to employment of children have been raised. Educational standards have been raised in some states. The number of children employed in mines decreased 60 percent from 1910 to 1920.
7. What were the provisions of the first and second Federal child-labor laws? They established certain minimum standards for employment of children. The first forbade transportation in interstate or foreign commerce of products. The second imposed a 10 percent tax on net profits of firms violating standards.
8. What is the proposed Federal child-labor amendment? That, "The Congress shall have power to limit, regulate and prohibit the labor of persons under eighteen years of age." The power of states unimpaired, etc.
9. How is child-labor regulated by the States at the present time? By standards—age educational and physical, limit of hours, prohibition from hazardous employment.
10. What are the minimum standards for children entering employment? Age minimum 16 except for agricultural and domestic service. Educational minimum—Children 7 to 16 or 18, must attend school. Physical—Physical examination of children under 18. Hours—Limit 8 hours a day. Wage—Essential wage for proper living.

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Side Lights from Mission Fields

CAIRO CHILD WELFARE CENTER

Conducted by the Cairo University

CLINIC REPORT TO THE SUPPORTERS OF THIS CENTER

By Mrs. R. S. McClenahan, Cairo, Egypt.

Sept. 15, 1926—July 15, 1927.—10 mos.

Treatments of Women	7363
Treatments of Children	8054
Total Treatments	15417
Average Treatments per month	1540
Receipts from patients 20LE.	100

EDUCATIONAL DEPARTMENT

Jan. 1st 1927 to July 15th, 1927.—6 mos.

Lessons in Health and Hygiene	897
Demonstration Baths	572

Special instruction in mid-wifery, and tests given to 19 women.

REPORT OF HOUSE VISITING

8½ months

Houses visited	553
Coptic homes	93
Mohammedan homes	460
Total women taught in homes	1679

150 Portions of Scripture, and literature on Alchohol and Narcotics distributed.

SCHOOL FOR GIRLS

Enrollment	36
Average attendance	30

(Of these one is Coptic)

WELFARE work at Saida Zaneb has grown rapidly the past year. We began in December 1925 with a School for Girls and a Clinic for the treatment of Women and Children and Bible work as carried on in the clinic. Growing out of this, during the past year, is definite educational work given in direct teaching and by demonstration, treatment of women and children for various diseases and Christian instruction given in the homes of those who attend clinic as carried on by the Bible teacher. Two Egyptian doctors—specialists in their line of work, are giving free, a part of the morning one day each week. They see all new cases and prescribe so that treatment is carried on intervening days in their absence. They are both deeply interested in the Welfare work and we are very fortunate in having their co-operation.

There has been a decided effort on the part of all this year to teach the mothers more about the care of their children. Much has been accomplished in the care of the eyes. We dispense eye wash and eye drops at a minimum cost and they are learning to apply hot compresses and treat with various solutions given out during the intervening days when the clinic is not open. The Oculist remarked one morning that through our united efforts we had saved thirty eyes during the past two weeks beside alleviating the suffering of numberless others. There have been many serious ear cases too. Miss Wright, the English nurse, makes many almost unbelievable "finds" in the treatment of them. While treating one baby she syringed two flies from each ear. A little girl who had lost an eye reported that a chicken had destroyed it when she was a baby. When we realize that a corner of an unkept room has furnished the bed for baby it requires no stretch of imagination to believe these stories, terrible as they are.

The Educational department supported through the generosity of Mrs. Pope and supervised by Mrs. Cleland and Mrs. Harris was organized for

the purpose of teaching the women how to protect their children from illness, how to detect it and how to care for them in health as well as in sickness. Miss Amalia is the nurse who has undertaken the work and being Syrian knows their language and their customs. The women are taken in groups, a regular text book translated from English into Arabic and compiled by an English missionary well acquainted with Egypt, as well as her subject, has been used and in a simple, clear manner Miss Amalia has tried to give them a new view of mother-hood—a new vision of a clean, healthy, happy child. A large doll is properly dressed so that they may see what clothing is necessary. A simple baby bed made from palm branches at an expense of seventy-five cents, gives them a picture of a better place for baby than the corner of the room. Much time is given in discussing food and many bottles of lime water, emulsion, cod liver oil etc., are given out to help them. Baths are given by the mother one forenoon weekly, supervised by Miss Amalia or one of us when a very practical lesson is given on caring for the scalp, ears, eyes, and skin. This department was launched in December and we are all much encouraged with what has been accomplished. To see their interest awakened and intelligence developed instead of indifference and ignorance is most stimulating. Our plans for the coming year are to have organized house visiting to see more definitely how the women are really putting into practice what they are being taught, and to help them in overcoming the great problem of poverty and insufficient equipment.

BIBLE WORK IN CLINIC AND HOMES

Lessons are given to each woman who attends clinic and her home is visited by the Bible teacher, who as a rule is well received; neighbors and friends are gathered in to share the lesson. We have been interested this winter in three village women who walked miles to reach us. One morning I asked one of them why they came so far when they passed on their way a splendidly equipped Government Hospital. She replied,"Yes we do but we want to come here because you are all so kind to us and we are happy with these sweet lessons you teach us." Another interesting patient has been a Koran reader who visits the hareems and reads the Koran to the women much as our Bible teacher reads and explains the Bible. She did not need treatment long but her desire to know Christian truth is very sincere and she often comes just for the Bible lessons.

Many practical religious lessons are called forth by the various charms and amulets worn on the babies to avert the "evil eye". Sometimes they are colored beads or fancy pieces of porcelain tied to a wisp of hair on the baby's forehead. Other times it is a string of small coins, trinkets or a small leather bag tied round the neck or under the arms. A pathetic little mother came one day with her only child—a babe of a year—her only one from the family of seven. When the doctor examined her we found two small bags tied around her neck. We asked if we might open one of them and promised to restore

it whole. She gave permission if we would promise not to destroy it for she said. "I paid three pounds for one and two and one half for the other—a total of twenty seven dollars and fifty cents. I got it from a Sheikh who promised health and life to the child." On opening it we found the contents to be an Arabic poem, a few pieces of silk thread and two inches of dog's tail. She said the other bag contained the same. She was depending on these to bring health and long life to her child. An honest effort was made to awaken faith in a loving Father who is able to keep our children from all that would harm.

Very few of the women can read but many of them have children who are in school and we have found the distributing of Gospels and tracts, literature on alchoholism and drugs very eagerly received and we hope to increase our distribution very considerably during the coming year. We wish to express our gratitude for an efficient and faithful group of workers. Four of them have not missed a single day during the year and we are deeply interested in our patients and all that serves the purpose of the Welfare Work.

We close the year believing more and more in this kind of mission work. Our numbers have increased almost to our capacity. There has been a great change in many of the children whose "rickety" condition has responded to treatment beyond our expectation. Many of the women are becoming interested in knowing more and are trying to be better mothers. Our thirty girls are adding to their knowledge daily and we hope to give them more definite instructions along hygienic lines the coming year. Along all lines we can report progress and while there are many things in the Christian faith which Mohammedans do not understand and with which they do not agree it is our conviction that the fruit of Christianity as expressed directly and indirectly, in the service of the Welfare Work makes a lasting and definite appeal.

CAIRO CHILD WELFARE CENTER *

AMERICAN MISSION

By One of the Staff

ON September 12, 1927, a woman came to the Welfare Center and complained that her ears were troubling her. She was a very clean looking person as compared to most of the visitors who come to Hussania. Her skin was fairer than the average and her hair looked as though she gave it some care. Most of the women and babies who come to us are such objects of pure neglect that one can expect almost the worst of any of them as far as cleanliness is concerned. This woman seemed different so that I was the more astonished with what occurred.

I treated the ears and extricated several insects of different kinds. Well, I wonder if you can imagine my

* The article on page 212 of November **Womens Missionary Magazine,** gives a description of the Clinic connected with this Welfare Center.

CHILDREN DRINKING MILK IN AMERICAN MISSION WELFARE CENTER.
SUPERVISED BY MISS JANE SMITH

consternation. I could hardly believe my eyes. However, I verified the result with my helpers and then, as there were a number of women sitting in the room waiting for treatment, I had a very good opportunity for a little sermonette and I tried to make it as impressive as I could with my feeble use of Arabic.

In my three year's contact with these people, this is the worst I have met, but it is an example of the depth that some people can sink to as regards their personal welfare. They are really afraid, I think, of being found clean as we know the term.

This incident took place in the Hussania- Welfare Center in Cairo under the American Mission, which is supervised by Miss Jane C. Smith. R. N.

Fatna

By Miss Jane C. Smith, Cairo, Egypt

MY name is Fatna. My mother was thirteen when married. I came after she had lost two baby boys. I seldom saw my father. He cared nothing for me since I was a girl. I never had a bed of my own. After I was too big to sleep with mother in the big bed, I was put on the floor on a piece of matting or old rug. Sometimes the fleas and mosquitoes bit me so that I could not sleep. I knew nothing about a bath until I was a year old. Sometimes I was dusted off with a little powder but it stuck in the creases in my arms and neck and became sore and hurt. Sometimes mother rubbed me over with a little rose water. I never was able to get a good breath for they tied a coarse, hard, piece of cloth

around my chest very tightly with a string of cloth. If they had taken the coarse pad off once a day, it wouldn't have been so bad but they didn't change it for a week. If a flea or other insect got under the band and bit me so that I cried, my mother bounced me up and down. When I was seven days old the mid-

These are types of the class to which Fatna and her mother belong.

wife came and sprinkled rice, wheat, salt, and barley about the house in the corners of the rooms. After some chanting and ceremony some of the grain was gathered up and put into a little muslin bag which was sewed onto a piece of cloth and tied around my body. This was to keep away the evil spirit but when they laid me down on it, it hurt so I cried.

One day my mother bundled me off to a "holy woman" who swabbed my throat and mouth with some horrid stuff that made my throat bleed. From there we went to a "holy man" who wrote some things on a paper and gave it to mother after she had paid some money, I couldn't tell how much. When we got home this paper was sewed up in a piece of leather and hung around my neck. One day mother got a tiny blue bead from a woman. She took some wax and fastened the blue bead into a lock of hair just above my forehead. This hung just near enough to my eyes that I was always trying to look at it. Then my eyes began to hurt. One day I got so much milk I got the colic and so mother had another charm put on the string about my neck. By the time I was three months old, I wore on this string, a small wooden shoe, a piece of camphor gum, some seeds in a bag, three silver charms as large as a dollar but not so heavy, two more charms in leather cases which contained verses from the Koran, written by a "holy man" and a catholic crucifix. These were very heavy for my little body and I cried because I was tired but mother just bounced me a little more.

The flies were very bad at our

house for we never saw screens and the dirty water was thrown just outside the door. Then we had chickens, rabbits, and pigeons which used the house with as much freedom as we did. I wasn't able to keep the flies from my face and mother was busy talking to the neighbors, or baking, or making coffee for father and his friends.

One day my eyes began to hurt and one day they became swollen so that I couldn't see. After five days a woman came to the house. Mother said, "What shall I do, Fatna's eyes are sore." The woman said, "Why don't you take her to the American lady who cleans the baby's eyes?" Mother said, "Where is she?" The lady said, "In Hussania just near to the Tomb of Sheikh Bayumi. Take two pennies with you for that is all you need to pay."

When father came home, mother asked him for the money and the next day we went to Hussania. We found many mothers with their babies sitting in a room listening to "sweet talk" from a Bible woman. After the lesson some of the women went into another room where another Bible woman talked. She told us how many things God has given us to enjoy and to keep our bodies well and strong. We have air, water, sleep, light and mother's milk to use.

The American lady told mother that they should keep our eyes clean with boric solution for if the swelling becomes so bad that the discharge is kept under the eyelids, there is great danger of our becoming blind. She said that some infections can make the eyes blind in half a day. Some of the babies had discharging ears. The flies make us very miserable when we are small so that we cry. But after a time our skins become rather numb so that we don't feel the flies so much. The lady said that mother should teach us to chase the flies from our faces when we are a year old.

There is a little school at the Welfare Center for little girls. The teacher teaches them to read and write and she tells them nice stories from a book called the Bible. I hope that I may go to this school when I am big for I want to learn all I can so that when I grow up I can help to make Egypt a fine country where all the babies are kept clean and have well bodies. - - - - - - -

Fatna is the type of many little babies in Cairo, some of whom come to the Welfare Centers and have the treatments and care which may be obtained there. It consists of treatments of the eyes, ears and skin. Bruises and cuts are bandaged and small abscesses are opened. But most important of all is the teaching that is given the women that they may more efficiently care for their own children in the home. Your prayers are earnestly desired that the Holy Spirit may so strive with them that they may realize their souls' starvation and come to the Source and find help in their great time of need.

AMONG MOSLEM CHILDREN

By Mrs. Charles Stewart, Rawalpindi

THE Path of Moslem Childhood in North India is beset by many dangers. Children, especially boys, are very much desired, yet practically no thought is given to either their spiritual or physical well being. Love takes the form of allowing them to have their own way; when little, laughing at their fits of anger and stubbornness and later beating them for the same thing. Even today in our part of the Panjab conditions have not changed much.

The evil eye is still feared at the time of child birth. If the mother is happy over the birth of a son she will be careful to see that he always has under his pillow a knife, a pair of scissors and a big iron nail to keep off the evil eye. A thread is tied to one ankle, another around the hips and charms are worn around the neck. As the hair a baby is born with, is supposed to invite the evil eye, the baby's head is shaved. The little tots are allowed to eat almost anything they please. From lack of cleanliness many are doomed to suffer from sore eyes almost from birth. The girls have their noses bored in two or three places and each ear has as many as ten holes.

Children have no plays planned by the parents; there are no parties or outings. They just grow in their homes, play in the street with their neighbors and absorb all the evil they see and hear. The smallest children are sometimes taken to funerals and weddings with their mothers; these long ceremonies are very hard on the little folks.

Now with education and Christian influence conditions are changing. When husband and wife are educated they make a good home and have a family life. They usually start by living away from the husband's parents. The woman takes her rightful place in the training of her children and there is some measure of love and freedom. Such homes are really Moslem only in name.

Neglected chidren who found friends and shelter and love in the Girls' Boarding School, Sargodha, India.

Most educated Moslems want the best medical attendance in times of sickness. Fresh air and cleanliness are looked after.

The "Baby Show" started by the Government has done much to improve the conditions surrounding childhood. Mothers now are taking pride in having well dressed, strong and healthy babies. Sometimes the babies are even weighed and when sick taken to a proper doctor. Boys are given a good education and girls are often allowed to go to school till they pass the 8th class.

A Message from Outgoing Missionaries

Steam Ship City of Harvard,
Sept. 27, 1927.

Dear Friends:

Our Egyptian missionaries have asked me to write you a letter.

Our three week's voyage is almost ended. This has been packing day. We expect to go ashore at Port Said tomorrow morning.

It has been a pleasant, restful, helpful voyage. We had some real sea weather after we had been out four or five days, and the waves tossed high. One of the little girls asked, "Mamma, what makes this lake go up and down so?" But it was surprising how few were disturbed by the "up and down" waves. We look back with feelings of appreciation as we think of the kindness shown to us in New York. Mrs. Campbell, Mrs. Sands, Dr. Anderson, Mr. and Mrs. McClellan and others were there to give parting messages, gifts and help.

And what a lot of letters and packages we found at the ship's post office! Flowers, fruits, books, magazines and letters. I cannot tell you how comforting such tokens of remembrance are. We thank you.

It took us several days to get rested enough to begin to get acquainted with our fellow passengers. I never travelled with so many missionaries before. We have had blessed fellowship together. We represent seven or eight denominations, but the only way to find it out is to ask. We had a meeting this forenoon in which each one was asked to give name of home Board and mission field. We are all one in Christ.

We were told in New York that Port Said would be our first stop. It was a disappointment to many when we passed through the Straits of Gibralter at night. So it was a pleasant surprise when we learned that our ship was going into Oran, in Algeria to coal. We have people on board who have crossed the seas many times, but very few had ever seen Algeria. We all went ashore at Oran. It is better to get off the ship at coaling time.

We saw much of interest at Oran, where the desert dwellers are supposed to be under French control.

Our kind hearted Captain went considerably out of his way and pull-

PORT SAID, EGYPT
Where our missionaries landed.

ed into the bay to let us see the ancient city of Algiers.

Then we had another rare treat when we passed near the island of Malta. It was a clear day and we were near enough to see the monument that marks the place where St. Paul was shipwrecked. Our Captain pointed out the fact that there is a small island so near the land that it looks like the mouth of a stream. Two seas still meet there in stormy weather.

Later.

I have just been looking at the calendar and am astonished to find that more than two weeks have passed since we landed at Port Said. There were letters of welcome at Port Said for us; our fellow workers at Zagazig, Benha, and Cairo were out in full force to greet us.

It was good to be in the dear, beautiful home land with loved ones; and it is good to be permitted to return to Egypt, to the work to which our Master has called us.

The work has taken full possession of us and there has been little time for writing.

I have been too busy by day and too weary at night to write letters. In closing this letter let me say to one and all of our friends, thank you for all your kindness to us while we were on furlough, and please do not think hard of us if we neglect to write.

Sincerely

ELLA M. BARNES

Fowler Orphanage, Abbassia, Egypt.

What is the Matter?

By Rev. M. M. Brown, M. D. Lyallpur, India.

"This day is a day of trouble,
"And of rebuke,
"And of contumely;
"For the children are come to the birth
"And there is not strength to bring forth."

I feel constrained to write to you to ask you to put an important matter before the Church. I will illustrate by examples.

PIGTAIL BARS BAPTISM

Just now there is a young Sikh here in Lyallpur, well educated, taught in our mission schools in Rawalpindi, who is taking a training course in the government college to prepare for teaching. He was well off in Rawalpindi but during the riots there he says all his property was burned. Only the land is left where the buildings were and that has very little value as yet. He says he believes in Christ, and wants to be a Christian, and has been urging us to baptize him. He told us his wife and mother, too, were ready to come out. Close questioning brings out the fact that he wishes to be baptized and keep his "kase" or pigtail of long hair which identifies him as a Sikh. With it he is a Sikh; without it he is not. He says he is a Christian at heart, and thinks he can be baptized and still live and appear as a Sikh. He seems to be dead in earnest, too. When shown that this cannot be, he only looks sad and asks us to pray for him.

PROPERTY BARS BAPTISM

Another young man from a high Mohammedan family here has been

reading in the Islamia College, Lahore. Reading means going there to school. During vacation last summer when he was at home here in Lyallpur he asked permission to come and study in a room in the mission bungalow that he might be free from interruption to study about Christ. The missionary being away on the hills at the time, permission was given by the one in charge, and the young man read and studied for weeks. He brought his young cousin, too, and when the missionary came back from the hills both of them in conversation expressed faith that Christ was their Saviour, and both in prayer seemingly yielded themselves to Him. Then they went back to school in Lahore and soon after, the older one, wrote that his father had cast him off and refused to furnish any more money, and asked for help. Help was given to the end of the school year and then he was urged to be baptized and come out boldly. He is unwilling to do this but pleads to wait till he gets through his college and can then, he hopes, get hold of his property, which is from the estate, and come out as a Christian. When urged to leave the College and come to our mission college, he would not, but said if he did that it would spoil his chances of getting his property.

OTHER SEEKERS OF BAPTISM

Some years ago in Sargodha a government officer, whose parentage was from the Sikhs, came to the missionary and asked for help to get a lucrative government job as the one he then had was only honorary. He said that he wanted to become a Christian but wanted a job first so that he could live. No better job being forthcoming, he has never come out and is still a non-Christian.

Another man, a doctor, in Sargodha, has been saying for years that he believes that Christ is the only Saviour, and declares that he loves Him; and his brothers also respond to Christian teaching and all look wistful when they are talked to about Christ. But they have not the courage to come out. They are all along in years, being past middle age. They, too, are Sikhs.

HILLS FULL OF PEOPLE WHO BELIEVE, BUT—

Some years ago in the hills near Murree, I was walking out a few miles from Murree and fell in with some men going to the station. As we were walking along I began to talk about the one great subject. I noticed that no one made objections, which rather surprised me as most of them were Mohammedans and I had supposed would be quite bigoted. After a time it so happened that there were two only walking with me, and then later one of these dropped back. The one said to me: "Sahib, we believe all you have said and have no doubt but that yours is the true religion, and not only that, but these hills are full of people who believe it all. A lot of us are ready to become Christians, but there is just one thing—you know that if we become Christians we will have to come out and leave everything. How are we going to live?"

In all these cases which are personally known to me, and in many others of like nature, we quote to them Matt. VI:25-33: "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body. what ye shall put on. * * * * * for

your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom and His righteousness, and all these things shall be added unto you." No doubt almost every missionary could tell you of similar cases.

WHAT IS THE MATTER?

What is the matter? Why do they not confess? It is like Hezekiah in his trouble sending word to Isaiah: "This day is a day of trouble, and of rebuke, and of contumely; for the children are come to the birth, and there is not strength to bring forth."

God heard and answered the prayer at that time and gave deliverance. Is not that the condition now here in the mission field? But God says later in the Book: "Shall I bring to the birth, and not cause to bring forth? saith Jehovah: Shall I that cause to bring forth shut the womb? saith *thy God.*" It is He who can give the strength to bring forth the spiritual children. And so we do need your prayers. Let the whole Church get behind the mission work in definite prayer, and spiritual children *will* be born.

WHAT CAN WE DO?

In connection with this there is a matter where we need much wisdom. When they do come out what will be done? Frankly, in many cases where they have come out from the higher castes, the mission has had to be more or less responsible for their support. If they could do some work and there was a place, it was easy. Teachers were needed, clerks were needed, and men of all work were needed. Now all that is changed. Men of all classes are looking for work. Non-Christians come to us to ask us to get them government jobs. New converts want jobs either in the mission or in the government. Jobs are in demand. Men for the jobs are a drug on the market. There are now so many who are educated that there are ten men for every job. Only the best educated can get jobs easily. Most of these who would come out are only partly educated or not at all. They think the mission will surely take care of them. They have no other thought. We have not the money, and if we had—to give it without its being earned would pauperize them. They would simply sit in idleness. What can we do? We know when we ask a man to come out, the next question will be, "How shall I live?"

WHAT CAN YOU DO?

Pray for us. Lay hold on God until the answer comes.

"Stir me, O stir me, Lord! I care not how;
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray;
Stir till the blood red banner be unfurled
O'er lands that still in heathen darkness lie;
O'er deserts where no cross is lifted high.

Stir me, O stir me Lord! till all my heart
Is filled with strong compassion for these souls,
Till Thy compelling MUST drives me to prayer;
Till Thy constraining love doth reach the poles
Far North and South, in burning deep desire,
Till East and West are caught in love's great fire."

An Eastern Dinner

By Mrs. M. E. Moss

(Mrs. Mervyn Elroy Moss, now a member of the American Presbyterian Mission at Urumia, West Persia, was, before her marriage, Miss Elizabeth Patton of the Central United Presbyterian Church, Omaha, Nebraska. Our readers will remember her as "Patricia" who contributed many delightful sketches to the Womens Missionary Magazine two years ago.)

WE attended a very interesting and unusual dinner last night. It was given in the home of Dr. and Mrs. Ellis with the other three couples of married missionaries attending and also Miss Lamme and Miss Gillespie. The two latter were especially invited because of their ability to speak Persian. The other guests were the commanding general of the military forces of this region, two officers of lower rank, the governor of Urumia newly appointed, the Sar Hank (the government representative to oversee foreign residents) and the Turkish consul and his wife.

Notice that none of the other men were accompanied by their wives. This Turkish lady and her companions are the only unveiled Moslem women in Urumia. The woman really does very well in society considering that she has only been free from the veil and the harem a few years. She and her husband speak Ottoman Turki, quite different from ourAzerbaigan dialect and both have quite a veneer of European culture. The wife's chief hobby is fashions and she is perpetually asking the missionaries for magazines containing Paris styles.

The dinner hour was set at seven p.m. As each guest arrived he was served tea before the open fire in the living room. The first arrivals had been served with innumerable glasses of tea before the consul and his wife arrived, fashionably late or unaware of the proper time. It was after eight o'clock when we went into the dining room and half past ten when we arose from the table.

Shall I describe the meal in all its glory as it was prepared and served by Moslem cooks? Our own Syrian servants are little used on such occasions.

First there was soup, then a fish course, then meat and greens—all cooked in a manner very different from western cooking, but really delicious. The fourth course was the piece d' resistance—pillau— the dish without which no company dinner in the Near East is complete. The rice was cooked with raisins in it and turned out upon huge platters from enormous molds. With this was served a thick sauce, very greasy and sour.

You might expect the dinner now to be drawing to a close, but to the minds of some it was just beginning, for the next course was roast turkey, dressing, mashed potatoes and celery. Of course, throughout the dinner, rolls, native bread, preserves, pickles, nuts and candy were passed. For dessert, ice-cream and cake, good old American standbys, were served.

Dr. Ellis called for a few toasts, to the new governor, to his Majesty, the Shah, and other like subjects, then we went back to the living room and were served with coffee of the real Turkish blend.

During the dinner, the phonograph

had been playing in an adjoining room, and after coffee some of the musical members of the Mission supplied solos and duets. It is surprising how some of these people seem to appreciate western music even though it is so different from their own. It is interesting also to note how readily they fall in with western ways of doing some things, although at all times their inborn politeness and suavity of manner contrast markedly with our more abrupt natures.

My chief regret was that I could understand and enter into so little of the conversation. As it was, however, I had additional opportunity to observe. And here are a few of my observations, noted at random.

The men who were guests kept their hats on throughout the evening. Most of them were in military uniform, but those that were not soldiers wore long frock coats, as did the missionary men, instead of tuxedos.

As the men arrived, they saluted their military superiors, shook hands with the missionary men, but did not consider the women worth speaking to. I imagine most of the guests were amazed at the part taken in the conversation by the missionary ladies.

Persians are very particular about occupying seats of honor. What is known as the head of the room is supposed to be reserved for the guests of highest rank. It is amusing to see how meticulously some people adhere to this custom. If an official of higher rank comes in late he may take the seat of honor away from some one already occupying it. Often this necessitates the whole company shifting chairs, as the first man ousted will not go to a vacant seat at the other end of the room, but insists on taking his neighbor's chair, and so on around the circle, sort of a pussy-wants-a-corner game.

THE THREE WISE MEN

The First

I came from Tigris' sandy plain
  Where I beheld the wondrous star;
With my slow-creeping camel train
  I nightly followed it afar.

The Second

I came from Persia's table-land
  That lies beyond the Syrian dawn;
A candle in an angel's hand
  It seemed, before the stars had gone.

The Third

And I, 'mid mountains heav'nward piled,
  I saw the star that led them west;
I, too, with them would seek the Child.
  I, too, would make the Holy Quest.

The Three

We asked in great Jerusalem,
  But none could tell us of His birth,
And then to little Bethlehem
  We came—the least of all the earth.

There came we to our journey's goal;
  No farther had we need to roam;
There was a home for every soul
  Where Christ Himself could find no home.

J. F.

In Women and Missions.

The Reader

By Mrs. Harriet Boobyer, Pittsburgh, Pa.

Characters; The Reader.
The Newspaper; rather flashily dressed.
The Fashion Magazine; very up-to-date in clothes.
The Latest Book; wears large dark rimmed glasses.
A Question Book, like "Ask Me Another"; very lively person.
Womens Missionary Magazine; wears a dark cape, under which she carries a copy of the magazine.
Junior Magazine; A little girl, her dress trimmed with covers.

Setting; A living room, with table on which are the newspaper, (one with headlines of a murder or divorce), one of the fashion magazines, the latest book, and the question book.

Action; As the Reader picks up the newspaper, the character enters and seats herself, speaking to the Reader who is unconscious of her presence. When the Reader lays down the paper on the table, the character goes out. All the characters have the same action except the Missionary Magazines.

(Enter the Reader who stands at the table, fingering the papers.)

Reader—I have a whole afternoon for reading, and how I do love to read! Besides, it is almost a duty to keep posted as to the late news and fiction. How embarassed I should feel if I did not know what was happening in the world to-day. Here is the morning paper. Strange to say, I have not read it yet, though usually I have read every word of it by ten o'clock. I *must* read it now for soon the evening edition will be here.

(Picks up paper and seats herself. The character enters.)

Newspaper—I see I am here on this reading table just as I am on hundreds of thousands in every city. How the women do love to read me, too! I give such delicious scandals and such intimate testimony in divorce cases! My Woman's Page and serials are such thrilling reading. Oh, of course, I have plenty of news, too. Perhaps I am partial to some kinds, but then, anything and everything is news, I think. (With a shrug). What matter's it to me, whether it is more of the evil that men are doing than of the good!

(Reader lays down the paper and the character goes out.)

Reader—Oh, the last number of (naming the fashion magazine) has come. I could spend hours, and I guess I have, with such an interesting magazine.

(Picks up magazine and character enters.)

Magazine—Another absorbed reader! I believe if I said "Boo" to her, she would never even jump! How delightful to see a woman so intensely interested in my pages. I don't wonder, though. Pages of the latest fashions would make any woman deaf even to the call to dinner. Speaking of dinner, if she is reading the recipes for those delicious dishes, they will make her mouth fairly water. No, I am not in the least surprised that my fair reader is interested in me, for I give her the latest information on the subjects which, *I* think, should be her chief concern in life.

(Reader lays down magazine and character goes out.)

Reader—I see John has brought home (naming the latest book). He knows I like to keep up with the late fiction. Sometimes it *is* a bore, but how embarassing it would be not to have read this book when it was mentioned.

(Takes up the book and character enters).

Book—As I thought. Someone else attracted by my colorful cover, and the cleverly written "blurb" on my back. There are only a few of my

ideas with which she entirely agrees, but still I know she will, for the sake of being sophisticated and appearing "well read", nod her head and say, "Absolutely, my dear, the most fascinating book of the year."

(Reader lays down book and character goes out).

Reader—Now here is one of those books full of questions to test how much you know. I'll just see how many answers I can give.

(Takes up book and character enters.)

Book—Another woman willing to take time to be informed, and how the minutes do slip away over my puzzling questions. I will try her with two or three. Now, my dear, do you know the answer to this, "What was the divorce rate in China in 1883?" No, she doesn't know. I'll try her with this one, "What is the President's favorite toilet soap?" No answer. Isn't she stupid! I will try her on one more. "How many flies does a house-wife kill in one season?" Such ignorance! She needs a book like me.

(The Reader as she lays the book down says "There seems to be a great deal I do not know" and the character murmurs "I agree with you, my dear, absolutely," as she leaves.)

Reader—(Looking over the table with a satisfied air), Well—I surely have not neglected my reading today.

(Enter the Womens Missionary Magazine, with her handkerchief to her eyes, and sinks into a chair. The Reader goes over to her.)

Reader—Why, who are you, and why are you crying?

Magazine—I am so neglected!

Reader—Why, my poor woman, who has neglected you?

Magazine—You have.

Reader—I have! Why, I don't know what you mean! I have never even seen you before.

Magazine—That's just the trouble. You have never seen me before when you should have.

Reader—Well, who are you anyway?

Magazine—(Removing her cape) —I am one who ought to be a monthly visitor, looked for, and enjoyed—The Womens Missionary Magazine. I should be on that table and I should have a goodly share of your hours of reading, for you are not well-read without me.

Reader—(Going back to table). Not well-read! (Indignantly) Look at my papers and books and magazines, and I assure you I read many more than are here,—I am well-read!

Magazine—No, my dear Reader, you *think* you are, but you have neglected one of the most important kinds of reading for a Christian woman—reading of what the women of your church are doing to save the souls of men.

Reader—(Shrugging her shoulders), But that is so dull and uninteresting.

Magazine—(Rising and going to table) I know otherwise. (Picks up newspaper) You want thrilling news, like this—can anything be more thrilling than my news from the four corners of the earth? You want to know from this what people are doing and saying—I can introduce you to the most worth-while people, and tell you tales of what they are accomplishing, but mine will be of the good that men are doing and not of the evil, as this so often tells. (Takes up fashion magazine) I do not wonder that you have spent hours reading this, for it tells of things so dear to the heart of a woman—of home and children. But this makes you think only of your own and of yourself, while my pages will open your eyes to homes the world over, where degraded women and neglected children need your interest that they may hear the message of God's love. (Takes up the book) I heard you say that your time was often wasted reading the late fiction. Spend the same time with me, for I am the latest book of all. I will give many chapters of absorbing

interest in every issue; chapters filled with love—love of the highest type; with passion—the passion for winning lost souls, with adventure—the adventure of taking the gospel into the dark places of the earth; and with romance—the turning of hearts out of the depths of sin to their Savior. (Takes up the question book) You confessed that there were a good many questions in this book that you could not answer. I have a better plan; ask me the questions and I will answer them. For instance, what is the answer to this very simple question; "In what four foreign fields do we have missionaries?"

Reader—I don't know.

Magazine—My dear! You surely do need me. Of course you know this one, "In what places do we have work for the mountain people?"

Reader—I don't know that, either.

Magazine—No? But you soon will if you read my pages. Now, just one more, "What are the seven departments of work?"

Reader—Seven departments of work?

Magazine—I see very plainly you do not know. Poor woman, how very ignorant you are on the subject of your own missions.

Reader—Well, I can't help it. It would be terribly expensive to get a magazine like yours that combines all the qualities of these (pointing to the table) ; I know what they cost!

Magazine—You are mistaken. You can have me for a dollar.

Reader—That *is* expensive: a dollar a month is twelve dollars a year.

Magazine—No, I mean a year's subscription for a dollar.

Reader—A dollar a year! Why, I can hardly believe that! Well, surely no one would refuse at that price, for it is certainly a big dollar's worth.

Magazine—Yes, you would hardly think that any one would refuse to subscribe at such a modest price, and yet sad to say, there are many, many of our women who do not take their own magazine.

(A child comes running in. Goes to the Missionary Magazine, who pets her to stop her crying.)

Reader, (to Magazine)—Who is this child?

Magazine—Tell the lady who you are, dear, and why you are crying.

Child—I am the Junior Magazine and I am crying because the children won't play with me. I want to be friends with them, but so many of them don't even know me. I could tell them such good stories, too, and read them letters from missionaries. The Juniors could find out from me all about the Junior work, but do you know, not even all the Juniors see me. Imagine a real live Junior without me! (Crying again) and I'm just a quarter.

Reader—(to Magazine) Is that all?

Magazine—Yes, just a quarter a year.

Reader—Do not cry any more, dear. I feel sure that all the mothers will want their children to take the Junior Magazine when they hear how much it has in it for the children. I will subscribe for mine to-day. (The child goes skipping out.) (To Magazine) Now, my dear Magazine, you, too, have been sadly neglected, and I am one of the many responsible for the neglect. But I promise you, from now on, the Womens Missionary Magazine shall have it's proper place on my reading table and, better yet, *it shall be read.* Suppose I go with you now to see some of the other women who do not take the Magazine. I think we could get quite a number of subscriptions to-day. (Both exit together).

(Suggestion—The two might go through the audience soliciting subscriptions, if desired.)

Foreign Correspondence

MISSIONARIES BIRTHDAYS

"I want you to know you are never forgotten,
That my thoughts and prayers are folding you 'round;
Rest in His promises, go where He sends you,
Do what He bids you, faithful be found.
Look up, and trust Him, a new day is dawning.
Stretch out your hand and take His today;
Bought by Him, loved by Him, never forgotten
Hid in His heart forever and aye."
—Selected

December 6 Miss Mary Kyle
December 7 Miss Gertrude Horst
December 7 Miss Hazel Ewing
December 7 Miss Laurella Dickson
December 10 Miss Jean Morrison
December 12 Miss Ruth Beatty
December 16 Miss Helen Artman
December 17 Miss Kathryn Beattie
December 18 Miss Sarah Meloy
December 18 Miss Margaret Fehlman
December 18 Miss Emma Stauffer
December 19 Miss Dora Whitely
December 19 Miss Edith Pratt
December 24 Miss Mary Coie
December 25 Miss Anna B. Criswell
December 27 Miss Roma Beatty
December 27 Miss Willa Ramsey
December 27 Miss Luella Denny
December 29 Miss Mary Martin
December 29 Miss Edith Pratt

SUDAN

Mrs. D. S. Oyler, Editor

LOOKING ACROSS THE SEAS

BY REV. D. S. OYLER, D. D.

Missionary to the Sudan
On Furlough, Sterling, Kansas.

The missionary is accustomed to looking across the seas. In fact, it is the usual thing for him to do. He gets word that friends and loved ones in the home land are not well, and he looks across the seas for news. Often it is news that brings joy, as when loved ones recover from beds of illness, but at other times the message is one of sorrow, as when God calls His child to be with Him.

We missionaries look across for messages of help and cheer which come from many friends at home. We also look across for inspiration. When the work is hard, and we seem to be doing so little, it inspires us with new courage to look across the seas at the great work which is being done by the church at home. We look across for the funds that make possible the great work that is being done in the Valley of the Nile. We look longingly across the seas for the prayers of the church at home, which give power to the money sent, and fresh strength to the heart of the missionary.

FURLOUGH TIME

As the time of furlough draws near the missionary begins to look across the seas to find means of transport, and to make plans for a trip to the home-land. Such planning does not bring the unmixed joy that is supposed to be the feeling of the returning missionary. There comes to his heart pleasure when he thinks of the dear ones he is soon to meet again. He feels that the trip to the home land is necessary if he is to have the

physical strength that is necessary to carry on his work abroad.

Much more he feels in need of the spiritual help to be received from fellowship with Christians in the home land. Taking all these things into consideration, he is fully convinced that the home trip is necessary.

THE TIES WHICH BIND

But when he looks upon the field around him, he feels the pull of the work. When he thinks of the overworked missionaries who are to be left behind, he is almost filled with dismay.

The tug of the work upon his heart-strings is tremendous. The time of turning over the work comes. The associations of several years are to be severed, and often the thought comes that perhaps this time of leaving may be permanent, and that one may be called home to the Other World before the close of the allotted time for furlough. For these reasons the last days are filled with mingled emotions—joyful anticipations, and the sorrow of departure.

THE JOURNEY TO THE HOME-LAND

Soon the missionary, with his family, and his baggage, is on the boat which is to bear him down the Nile, away from primitive life, away from the scene of his toil to civilization, to comfort, to fellowship, and to privileges which have not been his for years. The group of natives on the banks of the river fades away into the distance, and with regretful backward glances the returning workers look toward the home-land. But with their homeward look, they often think of, and pray for, their less fortunate friends who are left behind.

After facing the dangers of the way, and the agony of sea-sickness, the missionary is again in the home-land, the land of his birth. He is again with his own loved ones, but the habit of the field is still with him. He still looks across the seas for the messages that come from the field, where the battles of the Kingdom are being fought.

CONTRASTS

One of the deepest impressions made on the minds of the returning missionary by renewed contacts of the home-land is a feeling of the dreadful poverty of the Shulla people that he has left behind. Perhaps the Shullas, in this respect, are typical of all the fields where our church carries on work. It is not that their poverty is such that they are not able to buy enough food to sustain life. It is a poverty even greater than that. It is a poverty so great that the needful supplies could not be obtained, even though the people had the money to pay for them.

YOUR FULLNESS—SHULLA EMPTINESS

Let us look at some of their needs. To begin with, there is the need for medical aid. Some provision has been made by the government for the medical treatment of the Shulla people, but when depended upon by the whole tribe, it is most inadequate.

When we consider what in this land is taken as a matter of course, we realize among many other needs, that the Shullas have no opportunity to get dental work done, nor does he have any means for alleviating a tooth-ache.

The Shulla may wish to seek some of his friends in haste, but he has no choice of rapid locomotion. He has only two ways to travel, and in either case he pays for his trip by the sweat of his brow as he goes along under the burning African sun. He either walks, or he may row his dug-out canoe on the river.

Perhaps some of the people are weak, and need special food to build up strength, but such food is not to be found. They have their regular food made from kaffir corn, but no dainties are to be found to tempt the weak stomach.

The same difficulty faces them when a child is too old to depend on milk, and yet he may not have a strong enough digestion to live on a

diet of kaffir corn. Here the parents face the difficulty of finding something for their little one to eat. Often they resort to weak beer because they have nothing better. We who feel that the best is none too good for our children, and our infirm, are saddened when we see such a dearth of suitable food.

Akin to this trouble is the suffering of the very ill, for lack of proper beds. The native bed is a tanned skin of an animal, spread out on the earthen floor with a three-forked stick, or stool, to serve as a pillow. Sick people often lie for months on such hard beds, and the result is bedsores on the body.

Rheumatic pains are very common. The poorly ventilated houses are dismal places on a rainy day, and the lack of lighting facilities makes the fireside a dreary place at night. The super-abundance of mosquitoes, and wild animals, make going abroad for amusement at night painful, and sometimes very dangerous.

Or perhaps dangerous diseases are abroad in the land. They have no adequate way to either isolate, or to care for such cases. The government is making a laudable effort to isolate those who suffer with leprosy, but when epidemics occur, such as the smallpox epidemic of 1920, all that was done was scarcely a drop in the bucket.

In the case of the feeble-minded or the insane, no Christ-given civilization has prepared a place where tender care may be given them. Their movements are limited as the violence of the trouble increases until those who are violently insane are chained in a house, or even in the cow barn, and their bodies are often covered with sores which the chains have made.

As yet, there is no proper home life. Polygamy, and the separation of children from their parents in their tender years, have tended to break down the home ties. No people can make consistent progress when the home ties are weak.

Those who are touched by Christianity are ambitious for the advancement of their children. No village school, nor social service center, is available for them. The only path open for them is that trodden by their ancestors for thousands of years, and twenty five years of example by the American missionaries in one lone station, and the meager work done by the Catholics. Even their young men can remember when the missionaries began reducing their language to writing.

THEIR GREATEST NEED

Their lives are without Christ, and that fact explains why their lives are so bare in other respects. The indwelling Christ makes any people a progressive people, and so these poor Shullas sit in darkness, with sin and superstition enthroned in their land.

SOME OF THEIR CHARACTERISTICS

Another point in regard to the people that impresses us as we look back across the seas that separate Africa, land of darkness, from America, land of light, is their abounding cheerfulness. The blacks of the Sudan have been able to retain their cheerfulness under conditions which would have soured the dispositions of most white races. Even in the old days, when they were tied together and driven, dragged, or scourged along the way, laughter and song were not unknown, and while the melodies of pagan Africa are mostly in a minor key, oppression and suffering have not been able to drive laughter from the black man's mind, or a song from his heart.

Another point which stands out in retrospect, is the primitiveness of the people. Like children they are easily satisfied, and also like children they are easily dis-satisfied, or even aroused to some deed of violence. The child-likeness makes them easy victims of the witch-doctor's wiles.

It is common for the white man to assume he is the better man because

he belongs to the dominant race, and that the black man is inferior in strength and intellect. Such inferiority rapidly fades away when these sons of Ham have an opportunity for advancement. A German, who had mingled with the Africans as a member of a scientific party, and also as a missionary, said that their minds were as keen as are the minds of whites when the opportunity for development is given them.

We can say the same for the Shullas. Where they have had, or have taken the meager opportunities for development which have been offered them, they have made wonderful progress. As a consequence the vaunted superiority of the white race simmers down to the fact that their ancestors had the Bible given to them centuries ago, and as it pointed men to Christ, the Light of the world, it also pointed them to greater material advancement.

HEART TO HEART TOUCHES

The missionary looking across the seas recalls the fellowship in church services, in days gone by. He thinks of his early days in the service when the attendance was very small, and the audience was ever-changing. Some came for a day or two, and then were seen no more. Gradually some of them became regular in attendance, and later they became seekers for the Light, and learned to love Christ, their Saviour. He thinks of the joy which was his when they took another forward step, and began to invite their friends to come to their church, and went from one village to another with him, teaching the Way of Life. Some of the very pleasantest memories of his life among the Shullas have to do with going to the villages with some of the Christians.

HEART ACHES

The thoughts that go back to the land of the blacks do not all recall the times of joy and gladness. One often thinks of some follower of Christ who was tempted, and fell. Many a time he thinks of the grief he experienced in such cases, and then after prayers how often the erring one confessed his wrong doing.

Or perhaps some one had become careless in his following of Christ, and had not attended services as he should, and then after talking over the matter this weak brother would return to regular attendance.

CONTACTS WITH FELLOW MISSIONARIES

Then the thought goes back to the fellowship with missionaries in days gone by, and the pleasant times in service known upon the field. It also goes back to times when physical suffering touched some of the workers, and they had to give up the work and return to the home-land. It seemed that we could not do without them, but we could be encouraged by knowing that the Master of the field makes no mistakes. The worker also recalls when illness brought hours of watching, and how his confidence was stayed in Christ, who never fails His own. He remembers a fellow worker, made close by years of service, and how he was not, because the Lord called him home to Glory.

IS IT WORTH WHILE?

The question arises, "Is It Worth While?" The privations suffered by the missionaries, the lonesomeness of the loved ones left in the home-land, the cost in life and money, all these factors, and many others, are weighed in the balances, and the verdict is, that the work is indeed worth while. The Scripture tells us that the Master was to see the travail of His soul and be satisfied. In spite of many heart-breaking conditions in the world today, does not the Master see nations made dominant through the Light He gave them, living in conditions that are wonderful for comfort? Does He not see little ones in these nations, surrounded with many comforts and advantages? Does He not see the Gospel made accessible to peoples who aforetime sat in darkness? And as He sees all this, He

can see the Shullas still living in their primitive conditions, and still groaning under the same burdens which were crushing the dominant white race when Christ came to them with His Light.

And as the missionary sees the slow, steady development of these people which will continue to develop throughout time, he can take great courage, knowing that eternity will reveal the full story of the redemption of his black friends, and their relatives in the land of Africa.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

THE GLORIOUS FOURTH

By Miss Ruth Williamson

Early on the morning of the Fourth all of the little mat houses at Sidi Bishr were gaily decorated with American flags. From a tall flag pole in the midst of the compound "Old Glory" was flying in the breezes. How we, who live in a foreign land, do love to see our flag!

show. Dr. J. Morton Howell, the American Minister to Egypt, Mrs. Coventry, and Dr. Hickman were the judges and stood in the grandstand while the babies passed in review. Led by a band of tiny tots they came, some riding in gay carriages, with gallant courtiers; then came the little fairy, the angel, the base-ball boy, and the firecracker. I am sure

SOME OF THE BABIES IN THE BABY SHOW

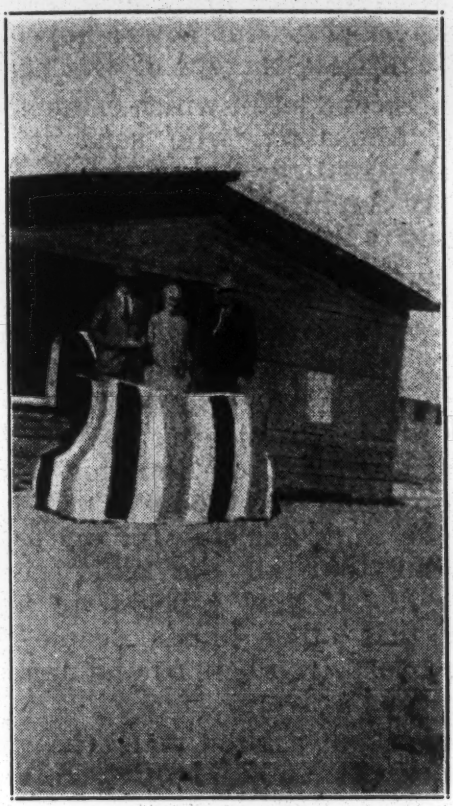
In the houses the ladies were busily preparing cakes and sandwiches and all good things. The Sports Committee were getting ready the properties and other things necessary for the program. The boys were sweeping a great open place in the sand in front of Town Hall where the sports take place. By afternoon all was in readiness.

Promptly at 4:30 p.m. the program began. The first event was the baby

that it was very hard to decide but the prizes were finally awarded to Fay McLaughlin, John Pollock, and Margaret Jane Owen.

Following this there were potato races and foot races. The climax was an Indian raid which you may be sure the children enjoyed immensely. The settlers, living in a wonderful fort built of bed springs, gallantly resisted the attack, but in one of the skirmishes some little children were car-

ried away. We are glad, however, to tell you that later all the Indians



THE JUDGES
Dr. J. Morton Howell, American Minister to Egypt. Mrs. Coventry and Dr. Hickman.

were chased away by some real American soldiers, and these little children were restored to their mothers and fathers.

After a flag salute and singing of America, Dr. Howell addressed us. It was his last day in Egypt and we were very happy to have him with us. He spoke of the history of our government and the making of the Constitution. He rejoiced in the fact that America has always taken God into her affairs, and that in every trial or critical time our presidents have sought wisdom from a Higher Power. In closing he spoke to the parents, asking that they bring up their children in the fear and admonition of the Lord. The program was then closed with prayer.

Then we had the picnic supper—baked beans, cold ham, black olives, sandwiches, ice cream and cake. As the shadows deepened we sat on the sand and sang the songs of the dear Homeland we love so well.

P. S. I am sending a picture of the judges and some of our babies. Each member of my Junior Society at home chose a baby in the Mission fields to whom to write during the year. Their mothers answered these letters, and thus we learned to know many missionaries and interesting things concerning the work.

(Although Miss Williamson wrote this letter for the Junior Magazine I begged a copy for the Womens Missionary Magazine Cor. Dept. for I know all the readers will enjoy it. M. F. Ed. for Egypt.)

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

"I AM THE LIGHT OF THE WORLD"

By Mrs. Fred Russell

Before you read the following letter I wish you could visualize as I can a blind beggar, led by a little boy, different from the other sixty or more who met under the big sycamore tree at Sayo weekly, to hear a Gospel message and receive a small coin. Different only because there was so much eagerness in his face as the Gospel stories were told, different only because he often spent his coin for a night's lodging so that he might attend the Sabbath morning services before his long walk back to his home. As ragged, as dirty, as unkempt, as emaciated and poor as any of the beggars—different because he had seen the Light, blind though he was! Soon he came out from among them, professed his belief in Jesus and asked to be taken where he could learn oftener than once a week. When we left Sayo in 1924 Giddada, for such in his name, was being given food and clothing

only, for his service telling the Gospel stories to the sick at the Hospital, meanwhile attending all the prayers and services daily that he possibly could at the Mission.

I remember one morning at prayers with the Boarding school children that the lesson contained the wonderful words of Jesus, "I am the light of the world". Afterwards Giddada said: "If a man should tell me now that I could have my eyesight by giving up what little I know of the love of Jesus I would say 'NO' for I know that someday I shall SEE Him and that is better". How little he knew that he should really come to see in this world—that is to see with his fingers—the very Word that brought the Light to him in his poverty and misery.

After we came to Addis Ababa we sent him the Braille chart and two Gospels in English Braille. That was in August 1924; now in July 1927 read for yourself by his own hand what his life has become, thanks to the faithful help of the missionaries at Sayo in helping him and to the Holy Spirit giving him quickness in learning. This is copied exactly as he wrote it; no corrections have been made.

Sayo Abyssinia,
"July 4 1927.

My dear friend Mr. Russel. How are you I am well thank you. Last month I found a letter in the braille system and I was very happy. And surprized because I found the letter with this things. the letter came from two countrys. The first it came from Nasser, who send it Miss Huffman. When I read it I found a story in the letter. About a blind girl who have began to learn the Bible in the Braille system. Miis Huffman said when she wrote the letter she is learning to read well the Braille. And I was very glad because The God show His way the blind people that they know His Glory. And so I thank the Lord our God. Before the people who are on the World they did not know Jesus Christ. And did not understood His word They were blind also like the blinds people. But now I hope that God will open the eye of His people.

The second letter which came it was from Addsabba. who send it Mr. Bevan (British and Foreign Bible Society Agent at Addis Abbab) And I found in the letter good news. When I read the story in the letter, I was very happy. Be cause he said I will send for you the verse of the Galla in the Braille system. Now if God will help him, he will sent it to me. Now after few months he will sent that I learn it also. For this reason I am praying that God will help him. But the work not only for my learning but that all the blind people learn it. If now I began to learn after that other blinds people will learn. please you help us and member us in your prayers.

Now about a blind man who came to learn the Bible. I think he want to learn the Braille system. he want to be with the Mission But our mission could not help him because we have not money. If we get money what with we help them. we will teach many from the blinds people. now I hope that the Lord our God will give us all things.

Now I will tell you about my works, everyday at the morning I teach in the village. When I go to teach sometimes I found the people 15or20 And at afternoon I go to scholl that I learn more English. After I came back from school, I go to Mr. Buchanans house to tell him the number of people which I have taught at the morning. After that I go to Miss McKibbens house to learn writing on the typewriter. And at Sabbath day I have a class for the Sabbath school. and in my class I have about 32 men. But which gathered together to the Church they were about 200 people with the children. Also I ask you please, you ask for me about the Gospel of Matthew and Luke from Mr.

Bevan if it is already that he will send it to me. Now I have John and Mark. (These have been sent to him).

Now I am very happy because I have a baby boy. Miss McKibben and Miss Blair came to help the day the baby was born. After he was born, they all rejoiced with me. They asked me what I wanted to name the baby and I said Samuel. Last year we were sad that a baby was dead, and so we prayed for another baby. God heard our prayer. Now we thank God because He heard our prayer.

Please you give to my friends mine best wishes. I remember every day to pray God about you. We have heard Miss Beattys sickness and we were sorry and prayed to God. Now we have heard she is better and so we are happy.

Please excuse me for my English broken.

Yours faithfully Gidada Solen"

A Sabbath school class in Prosser, Washington has faithfully sent money to support Gidada since 1924. Has it been worth while? Who is to be the next to send funds for the one who is yearning to be taught? Why not you? Can you think of any way in which $25 or $50 could be used with greater returns?

"I AM THE LIGHT OF THE WORLD". If you have the Light don't you want to share it with those in such great darkness?

INDIA

Miss Jean Morrison, Editor, Abbottabad, India

VILLAGE SCHOOLS IN INDIA

By Miss Lois Boyd, Sialkot, India.

When we begin to think in particular about women's education in India we are beset with such a multitude of difficulties, doubts and discouragements that we are apt to think that the situation is hopeless. We must not assume that nothing has been accomplished, however. An acquaintance with hundreds of educated young women, some with B. A. degrees more with High School certificates and a host of others who have read through our Middle or Primary schools, makes such an assumption impossible.

But the rank and file of the women and girls of the Punjab are still untouched by the lamp of learning. The percentage of literate women is still little more than one per hundred. We are wont to boast that among the Christians this general percentage has been increased to four out of a hundred. But what a host of ignorant remain.

In our four vernacular Boarding schools at Sangla, Pasrur, Sargodha, and Sialkot there are about 450 girls, in the High School at Pathankot we have about 120 more, and in Kinnaird College others. In addition to these schools there are all told 12 village schools for girls scattered over the mission in which approximately 250 girls are reading and seven City schools where about 150 more Christian girls attend. A few girls read in boys schools but it takes a great stretch of imagination to think that as many as 1,000 of our Christian girls are getting a chance to go to school while about 15,000 are being deprived of this their birthright.

One of the biggest tasks of the church and the mission is to devise means to educate the masses. This is the problem in educational circles all over India. Secondary schools and colleges will take care of themselves, so to speak, for when the thirst for learning has arisen in the hearts of young people they will go on till they are satisfied. Our task is to awaken and develop that thirst in the hearts of all common people.

One thing that has made progress

slow has been the atrociously bad teaching methods in use and the reluctancy to change them. We are so bound by custom. Learned Maulvis still want to use the methods which were in vogue a hundred years ago.

The last five years, however, have given us some great improvements in methods and the work done in most schools has double the educational value of that of ten years ago. Mr. W. J. McKee of the Presbyterian Mission did a great deal in his school for village teachers in Moga to make new methods practical and popular to Indian teachers. His successors, Mr. and Mrs. Harper are keeping up the good work and exerting a helpful influence on all the village schools of the Punjab.

It has been difficult to persuade educated young men and women to go back to the primitive and often unpleasant life of the village to teach. The girls cannot teach in the villages unless they have parents or older brothers with whom they can live, and most of them are not willing to make the sacrifice involved even then. Naturally enough a post in a boarding school is much more attractive; life is pleasanter and the work is easier. For try as we will to keep the life in the boarding school simple and village-like, there is a great difference in cleanliness and general comfort. The squalor and untidiness of their own homes is repulsive to them and they have neither the courage nor the vision necessary to go back and change conditions.

One of the senior normal girls this year was broken-hearted when she was offered a school in her brother's village. "Everybody in the village watches everything you do", she said. "If you try to keep clean, they say, 'She thinks she is somebody', and every new move you make is a departure from some good, old custom." The reason for this spirit is obvious. Almost every boy or girl who is sent away to school finds work away from home so none of the leaven of learning gets back to the village and public opinion stays just about where it was decades ago.

Is it too much to expect to instill and develop in the hearts of these prospective teachers such a passionate desire for His service among their own people that they should lose all their old selfish ambitions, all concern for their own honor and respect and instead to be willing to become fools for Christ's sake and the sake of lighting the lamp of learning in the hearts of all our village boys and girls?

Not until this has been accomplished can we expect much growth either spiritual or material in the life of the Christian community.

When I was a child we had one outstanding family in our home Church; They had a beautiful home and extensive grounds that were always at the service of the Church for social gatherings, and the spirit of love and friendly helpfulness that emanated has made it through all time my ideal of a *Christian home*. The father and mother have passed on now to their Heavenly home, the house and grounds are in others hands and the family is scattered from the Atlantic coast to the Pacific, most of them are in other denominations than our own, but when they heard that the First United Presbyterian Church of Abbottabad, Hazara District, N. W. F. P. was being built—literally the First and so far the only U. P. Church in the Northwest Frontier Province, they united in a memorial to that noble father and mother who had all their lives been so loyal to our communion, and today the Pulpit, Chairs, Communion Table, Carpet and a certain number of Pews in this Church mark the memory of William and Hannah Burnside of Oskaloosa, Iowa.—Jean Morrison.

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

"Thou crownest the year with Thy goodness."

MAGAZINE SONG

THE STEADY SUBSCRIBER

Tune—"The Old Oaken Bucket."

Verse
How dear to our hearts is the steady subscriber
Who promptly renews at the end of the year.
Who sends in her name and her money quite gladly
Which casts round the office a halo of cheer.

Chorus
She never says "Stop it; I cannot afford it,
I'm getting more Magazines now than I read!"
But always says "send it, our people all like it,
We think it a help, and in fact a great need."

Verse
Then joy comes again as a brand new subscriber
Writes: "Send me your magazine much talked about.
My friends, Oh! so many say: 'Surely you want it
It's one Magazine that you can't do without.' "

Chorus
May she never say, "Stop it! I cannot afford it.
I'm getting more Magazines now than I read!"
But always say, "Send it, our family all like it,
We find it a help and in fact a great need."

(Courtesy of Mrs. R. E. Clark, Chicago)

Adapted by Kate A. Hill.

* * *

THE BIBLE IN 108 LANGUAGES IN AMERICA

A related reason for the swifter sweep of the Bible is the work of the translator, who may or may not actually construct a written language, but who translates the Bible into the native tongue.

It is regarded as a remarkable fact that Uncle Tom's Cabin has been translated into 23 languages. But the Bible, in whole or in part, has been translated into 835 languages and dialects!

Where are all these strange languages? Throughout the world, but a surprising number of them are right here in our own United States. The single state of Pennsylvania, for example, last year required and received the Scriptures in sixty-two different languages and four systems of type for the blind.

In Babel-tongued America, the Scriptures were circulated in 1926 by the American Bible Society in 108 languages and dialects.

Translation is the door-knob which opens the way to millions of homes that would remain closed to the Bible were it not for the scholarly and self-sacrificing work of the translator.

From The Bible and the Home. A Statement prepared by The American Bible Society.

* * *

PEACE MEMORIAL

As a part of the church program for the Armistice Day period, a large delegation of representative leaders, convened by the Federal Council of the Churches, waited on President Coolidge and the Secretary of State,

on November 2, and presented a memorial urging the Government to accept the proposal of M. Briand for a treaty outlawing war between France and the United States. The memorial strongly urged, also, that this step be made the occasion for a declaration of policy that our country desires to make similar treaties with all other nations.

The memorial, signed already by over 700 churchmen and receiving additional signatures every day, was presented to the President by a committee headed by Bishop William F. McDowell of the Methodist Episcopal Church, Chairman of the Washington Committee of the Federal Council of the Churches of Christ in America.

* * *

FEDERATION MEETINGS

The next Annual Meeting of the Federation of Women's Boards of Foreign Missions will be held January 6-10, 1928. The theme selected by the Program Committee is, "Increasing Power for Increasing Obligations". Present-day situations in lands where missions are at work will be presented by nationals. A frank facing of the real situation is sought. Mrs. D. J. Fleming will conduct the Retreat on Sunday morning seeking the way to "Increasing Power".

The Foreign Missions Conference will be held January 10-13, 1928. There will be joint meetings of the Foreign Missions Conference and the Federation Tuesday afternoon and evening the subjects to be considered: The Jerusalem Conference, Union Colleges, Christian Literature and The Home Base. A joint Young People's session will be held on Sabbath afternoon.

* * *

CAUSE AND CURE OF WAR

The Third Conference on the Cause and Cure of War, will be held in The Hall of Nations, Washington, D. C., January 15 to 19, 1928.

Any woman leader who can attend should send word to her Board headquarters which will in turn forward word to the Council of Women for Home Missions.

* * *

WORLD DAY OF PRAYER FOR MISSIONS

What an inspiration it was last year to be one with the whole round world on the World Day of Prayer, to be voicing the same petitions in Africa, the Americas, Asia, Europe, the islands of the sea, the arctics, and the tropics!

And now we approach another observance of the World Day of Prayer which, as usual, will be held on the first Friday in Lent, February 24, 1928. As this is somewhat earlier than last year, we must bestir ourselves speedily. Did your community hold an interdenominational meeting last year? Did you remember that the observance is interracial, as well as interdenominational and international? The leaders in the different local societies should be called together at an early date to start preparations in ample season. The supplies are ready. Send to denominational headquarters for them all.

You will want to use the attractive blue and cream "sticker" on personal and official correspondence. It is a new feature this year, gummed ready to be placed on envelope and letterhead. Price will be nominal and will be announced next month.

The two hemispheres are on the Call, Program, and sticker, and may become the permanent emblem of the World Day of Prayer.

CHURCH COMITY CONFERENCE

The Home Missions Council, the Council of Women for Home Missions, and the Federal Council of the Churches of Christ in America are jointly calling a Conference to meet in Cleveland, Ohio, January 20-22, to consider questions of Comity and Cooperation between the Protestant denominations of America.

The conviction has been growing among leaders of Protestant bodies that there is competition between the denominations. This Conference will make a thorough study of this whole subject and upon the basis of the facts propose remedies.

The Conference will be conducted on the discussion method. Committees are now at work gathering data upon which the program will be constructed.

It is to be a Conference of leaders. Home Mission Boards, Councils and Federations of Churches, and Comity Committees are asked to send delegates.

* * *

EAST AND WEST TO MEET AT JERUSALEM

In the spring of 1928, beginning March 24, and continuing through Easter day, April 8, two hundred men and women, representing Christians of every nation and race, will assemble on the Mount of Olives, outside Jerusalem, for an enlarged meeting of the International Missionary Council. This council is the direct successor of the Continuation Committee of the World Missionary Conference held in Edinburgh in 1910. Its membership has been enlarged for this third meeting by increasing the representatives from so-called mission fields, two-thirds of whom are to be nationals of the countries from which they come.

Five subjects have been listed for the study and discussion of Jerusalem delegates. They are: (1) The Christian Life and Message in Relation to non-Christian Systems, (2) Religious Education, (3) The Relation between the Younger and Older Churches, (4) The Christian Mission in the Light of Race Conflict, Industrial Developments and Rural Needs, and (5) International Cooperation.

* * *

The Indian Temperance News edited by Miss Mary J. Campbell, National President of W. C. T. U. of India is full of interesting articles.

An increasing number of Indians are working for National Prohibition, the destruction of the opium trade and many social reforms.

Any one wishing the *News* can become a subscriber by sending Rupees 2-8 to the Business Manager I. T. W. and W. R. Methodist Publishing House, Lucknow, India.

* * *

PROGRAMS FOR 1928

Programs for Women's and Young Women's Missionary Societies are now ready. This year the programs will be different, with a better and more artistic cover.

Price, Post Paid per 100, $4.00; per 50, $2.00; per 25, $1.00; single copy five cents.

Send orders early, to *THE WOMENS MISSIONARY MAGAZINE*, Xenia, Ohio.

Thank-Offering Department.

EDITED BY MRS. MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

A HAPPY CHRISTMAS

A happy Christmas to you!
For the Light of Life is born,
And His coming is the sunshine
Of the dark and wintry morn.
The grandest orient glow must pale,
The loveliest western gleams must fail;
But His great Light,
So full, so bright,
Ariseth for thy heart today;
His shadow-conquering beams shall never pass away.

A happy Christmas to you!
For the Prince of Peace is come,
And His reign is full of blessings,
Their very crown and sum.
No earthly calm can ever last,
'Tis but the lull before the blast;
But His great peace
Shall still increase
In mighty, all-rejoicing sway;
His kingdom in thy heart shall never pass away.—F. R. Havergal.

The Christmas season has come again. God has continued our lives. At this time we should think of the great Gift God sent the world. He gave us His best gift. His love for us so great that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life. As we think of His gift our hearts rejoice. At this happy season may we give honor, praise, and gifts to Him the giver of all our gifts.

"The wonderous love and light,
The fulness and the glory,
The meaning and the might
Of all the Christmas story,
May Christ Himself unfold to you today,
And bid you go rejoicing on your way.

PRESBYTERIAL TREASURERS

PLEASE KEEP IN MIND THAT THE 1927 THANK-OFFERING MUST BE IN THE HANDS OF MRS. J. B. HILL, GENERAL TREASURER, NOT LATER THAN THE MORNING OF JANUARY FIRST 1928.

THE CHRISTIAN'S SONG OF THANKSGIVING

From the study of nature, the ungrateful may well learn how to express gratitude to him who gave them being. The Scriptures tell us that "the mountains break forth into singing;" that "the valleys shout for joy—yea, also sing;" that "the trees of the wood sing out at the presence of the Lord." While these songs of nature make sweet melody to the divine ear, no music so gladdens the heart of the Creator, and no song calls forth such hearty responses from the angelic choir, as the song of thanksgiving from God's own people.

This song of thanksgiving is the one never-ending song of the redeemed in heaven. Learned they it after having passed the portals of the heavenly gates: Nay; but in this life, the Holy Spirit being their Instructor. Moses learned it at the burning bush. Miriam sang it, when, with her maidens, she led the great praise service of Israel. Abraham sang it when he received the Lord's promises, yet saw them afar off. It was heard in the gentle voice of Ruth, when she chose "God to be her God" and "His people to be her people." It was the universal song of David, the sweet Psalmist of Israel. It was the song of Anna, the prophetess, in the temple, where she was permitted to behold the Christ-child. It was sung by the woman of Samaria as she made known the new-found Messiah to her people. It was sounded forth from the heart-strings of Mary as she broke the alabaster box of ointment in the presence of her Lord. Thus the songs of thanksgiving have been echoed down along the centuries, with each succeeding era the notes

becoming more full and harmonious, until at the present time no music so stirs the hearts of God's people as the Psalms of gratitude and praise.

Whatever may have been the thanksgiving of the earlier ages, that of today should be especially joyful. But should gratitude *end* with a song?

Does God require nothing more at the hands of His people? Going step by step back along the centuries, we find that from earliest times God has been worshipped with offerings—some of free-will offerings, others of peace offerings, others of sin offerings, others of oblation, others of devotion, others of sacrifice. All these, according to God's instructions were to be given regularly, systematically, proportionally, and of the *first* and *best.*

The idolatrous and semi-civilized nations offer gifts to their gods to avert their wrath, and it is only under the influence of Christianity that the Thank Offering has come to be a part of true gift worship.

The joy of thanksgiving comes only to those who acknowlege the real source of all their blessings, and nothing so incites God's people to the giving of Thank Offerings as does reflection upon God's daily mercies and blessings.

How great and inexhaustible they are! "Bring nation after nation, kingdom after kingdom, to drink at this overflowing fountain, till the whole world shall partake thereof," and still God's goodness "flows on in an endless stream." Truly "giving doth not impoverish, neither doth withholding enrich." How are these wonderful blessings and mercies received? Are God's people always grateful?

Glance back over the past. Have thanks been expressed to God "day by day, continually?" And have they been proven with Thank Offerings that others may learn to love Him? Have Christians made it the rule of their lives to thank God for the last blessing received before asking Him for another? Could they do this, even seeming calamities would turn into blessings, for, "A thankful spirit heals with a word and turns all it touches into happiness."

Oliver Wendell Holmes thus contrasts the unthankful and the thankful heart: "If anyone should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes and search for them with my clumsy fingers, and be unable to detect them. But let me take a magnet and sweep through the sand and how it would draw to itself the most invisible particles by the mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies; but let the heart sweep through the day; as the magnet finds the iron, so it will find in every hour, in every moment, some heavenly blessings—*only the iron in God's sand is gold.*"

Life Members

SENIOR LIFE MEMBERS

$25.00 each

Beginning Oct. 1, Ending Nov.1, 1927

37. Mrs. Frank R. Dyer, Pittsburgh, Pa. By her sister, Mrs. Edward Eiler
38. Mrs. J. H. Cooley, Kansas City, Kans. By W. M. S. of Kansas City, Kans.
39. Mrs. George Thornton, Central Falls, R. I. By Pastor's Aid Society.
40. Mrs. Robert Kay, Central Falls, R. I. By Pastor's Aid Society.
41. Mrs. Clarence E. Pearson Central Falls, R. I. By Missionary Guild
42. Mrs. Wm. H. Hunter, Central Falls, R. I. By Missionary Guild
43. Mrs. John Muirhead, Central Falls, R. I. By Mrs. Samuel Hall, through Missionary Guild.
44. Mrs. Carrie Patton Bailey, Sparland, Ill. By Atlantic W. M. S.
45. Mrs. Ethelwyn Jane Milford Scybert, Marne, Ia. By her aunt, Elizabeth Milford Nelson.
46. Mrs. Virginia Hamilton, Arkansas City, Kans. By her children.
47. Mrs. J. A. Ramsey, Arkansas City, Kans. By her husband.
48. Mrs. Thomas D. Brady, Arkansas City, Kans. By her husband.

Young Women's Department.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO FOR 1927—1928:—"WE WILL PASS."

YOUNG WOMEN'S SPECIAL WORK FOR 1926—1927

Support of Girl's Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Miss Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; (new) Miss Mary Cole, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $8,630 or $300 more than received in 1925—1926.

1903 1928

Anniversary Year

NEW YOUNG WOMEN'S SOCIETIES

Shannon City, Iowa, in College Springs Presbyterial has a new society of young women, twenty-five in number. The name the girls have chosen is Kathryn Beattie Circle. Alice Eiglone is the president.

Mrs. Jeannette C. Alter is a worker in Oklahoma presbytery now. Whereever she works you are almost sure to secure some new societies for women, young women, or children or all three. She reports a society for high school age at Blair. There are nine members, but Mrs. Alter thinks the number will soon grow. The particular name of the society is the Jeannette C. Alter Circle.

Other congregations have written saying they are contemplating organizing their young women into societies or circles. May the good work go on.

YOUNG WOMEN'S SPECIAL

The figures for our special fund were past the six hundred dollar mark the last report. This is a long distance from our goal, $8,600. There were societies last year that gave no offering to this object. May every society use our working motto for this year—"We will pass"—or reach the goal.

THE PENNANT

If your secretary of young women has not sent you a copy of the 10 points presbyterials, and incidentally societies, are to aim to reach by the end of the church year, sit down and write a card to her telling her you want to get to work. When you read this, only four months will remain in which you can do honor to this year. At the same time, keep before your society the twenty-fifth birthday of the Young Women's Department.

OUR WORDS

"By thy words thou shalt be justified and by thy words thou shalt be condemned". This was the text of a baccalaureate sermon preached by the late Dr. Robert Gracey Ferguson. It was a most fitting theme to discuss before a group of young men and young women on the verge of going out to meet the world at close range.

If this text is appropriate for college people, it is likewise worthy of the thought of every other person, for how careless are many people in their words!

Yes, it is easy to err in the use of words. Not many are highly gifted in speech. But the matter of justification or condemnation by words is not merely a case of grammar—conjugation or declension, subject or object, simple or complicated construction.

Words here mean more than speech,—rather expression or outflow of life. When Peter was denying his Lord, those standing by said his speech betrayed him. They no doubt referred to accent, but surely the words of bravado and profanity betrayed a cowardly heart! When

Jesus looked on him he stood condemned.

Every one should be concerned to speak as correctly as possible. Educational opportunities were given to us for our betterment. Why use incorrect expressions if we know how to be correct? Why pollute our speech with slang or "mild profanity" when so many thousand good English words are at our disposal?

But especially—why indulge in vulgarities or questionable stories when there are so many worthwhile and pure topics to discuss?

You have probably read the story relating to the rebuke given by General Grant to one of his officers. This officer, about to tell a story, looked around in the tent and said, "I believe no ladies are present!" General Grant looked up from his work and quietly remarked, "No, but there are gentlemen here!" The story remained untold.

One wonders how the purity of Christianity and impurity inhabit the same person. But have you not had your day spoiled by some one in the group insisting on throwing out insinuations or otherwise corrupting a perfectly good time? This not only hurts the feelings of the refined person, but places a blot on the name that might have remained beautiful. A life otherwise beautiful can be so smudged as to lead observers to inquire thus: "Is the *beauty* a *veneer* or the *impure words* just a *happening?*"

"We pass this way but once," a reason why we should be fair to our friends, to our casual acquaintances, to those who only see us look or hear us speak, people outside of our lives.

"Be careful what you say," was the parting injunction to some young people when they left the fireside to mingle with others. The wonder of these young people was that the same injunction was constantly given. Ah, that mother knew there were dangers lurking in even the best communities and among the best young people. She knew there was an ever-present temptation to be careless in thought, word and deed dogging the steps of every son and daughter.

Our reputation is the outcrop of our character. It is manifested largely by our words. We are known by our speech. Shall we merit the reward of justification or deserve only the penalty of condemnation?

What are your words?

NOTES FROM A FAMILY LETTER OF MRS. RUTH LOBAUGH WALKER OF GOREI, ABYSSINIA

She speaks of having enjoyed two parties on her birthday. One was a real dinner party closely resembling such an event in the U. S. A. In the other the Junior Society shared in the honors.

Mrs. Walker announced the arrival of an organ for the use of Gorei station. It was the gift of some friends. She said it was *thirteen months* enroute. Quick service haven't they!?

Miss Viola Bayne and Mrs. Walker are enjoying the thought of a living room similar to a plain one in America. Yes, indeed, it is an accomplished fact now. The floor is *wood* and the ceiling is *wood!* The walls are covered with muslin. They have a wood fire place and use a kerosene lamp. She says, "We could believe ourselves at home if it were not for the big *wood fire place* and the *lamp!*"

Mrs. Walker is due in America next year early, at least by spring. Try to get in touch with her while she is on furlough.

Mrs. Walker enclosed a letter from a young Abyssinian who is now in Assiut College, Egypt. This young man cannot get over the wonders there are outside of his native land. He thinks Egypt is a civilized country and marvels at its ability to *feed* its population since it has *only one river!* He was entertained over night in the *home of two of our missionaries in* Luxor The kindness shown him was almost more than he could under-

stand. Why anyone should do anything for *him* was inexplicable. He is almost homesick though for Gorei, —twenty-one days distant perhaps, or at least eighteen.

To dress like the other boys in college was a novel experience. Going to church on Sabbath was different from home. He could not understand a word so fell asleep. Dr.. Russell gave him permission to go to English service on Sabbath evening.

On his trip to Egypt, a package containing different articles, each to be opened on a different day, was given him. In his own words: "I do not know how many times I took them out of my pocket and looked at them and felt them. I never could know what they were until I opened them at the places you told me although I tried so hard to know them by feeling. I put the safety-pin on my button hole of my coat on my way to Khartoum. I made many friends by it because many people came to see it and asked about it. I told them. Thus I got acquainted with many people."

Methods

The Jean Campbell Society, of 2nd Church of Butler is but a little over a year old, but sends us a copy of its program. The opening quotation is good:

"It pays to live in God's service faithfully every day,
Cheerfully bearing the chalice which shows others the way."

For such a new organization it has a varied program. Geraldine Murtland, 317 Oak St., Butler, Pa., can no doubt answer your questions.

The King's Daughters Society of Mt. Lebanon offers its new program. It also presents apt quotations which head the pages:—"Let us pray as though we could do nothing. Let us work as though we could do everything!" Another:

Give as you would to the Master
If you met His searching look.
Give as you would of your substance
If His hand your offering took."

Mrs. Joseph Mason, Connecticut Ave., Dormont, Pittsburgh, Pa., can tell you more of this program.

The Wilma Harrison Circle of Ingram, devotes one page of its program to a list of the leaders of the Sabbath morning prayer group. This group meets the Sabbath preceding the monthly meeting, a new leader each month. Miss Margaret Carman, Ingram, Pa., is president. She can tell you other details you may wish to hear about.

The program of the W. M. S. of 2nd Butler is at hand. A debate, "Resolved, that America is part of the non-Christian world", was a feature of one month. The quotations gracing the pages are markedly seasonable.

This society has its membership divided into groups, each group representing a church district, a captain over each district.

A "note" at the close of the year book reads thus: "In arranging the year's program we have most earnestly sought to use every member of the society. If, in any case, your name may have been omitted please notify our secretary Mrs. ————.

Signed, Program Committee.

Would your society members be more interested if they were thus individualized? Mrs. B. G. Elliott, 582 Third St., Butler Pa., will gladly tell you more if you ask her.

Each of these programs has some feature that may just suit your case. Perhaps your program may be an aid, too. Please send it in.

Miss H. Helen Lackey of Carlisle, Ia., secretary of Young Women of Des Moines Presbyterial has sent some ideas as to special meeting and

an account of the rally held by the young women.

There have been so many requests for program material that I have made out fourteen programs with all material included and which we expect to have published in pamphlet form before the convention Oct. 25 and 26. Some of the title heads are: A Bullet Meeting; A Stealthy Monster Meeting; A Green Things Growing Meeting; A Facts About My Church Meeting; "We" Americans Meeting; My Specialty Meeting; etc.

I have intended to tell you about our Spring Rally for some time, but just have not gotten to it. The total attendance was 62 which I think was pretty fair considering the distance folks had to come and the fact that it had poured rain every day for a week before. Our program was carried out just as planned. During the social hour at the beginning, each girl was given a small note book and a contest was engaged in, to see who could get the largest number of names in a given time. A methods discussion occupied most of the afternoon. During the pep meeting, following the dinner hour, perhaps the most popular song was:

Oh me, Oh my, we'll get there by and by,
If anybody loves ————, it's I, I, I, I.
Oh my, oh me, our hearts are full of glee,
If anybody here loves ————, it's we, we, we, we.

The blank spaces were filled with the names of the Y. W. M. S. special workers in turn. We sang it so much that I do not think any girl will forget the names.

Following this Miss Mary Baird led in a most impressive candle light devotional service. This made a very splendid close for our rally.

We had quite a number of teen age girls present as guests of older girls. They especially enjoyed the candle light service.

Our city and state librarians cooperated splendidly in preparing book lists for reading contests. Our Iowa State Traveling Library was very anxious to prepare sets of books to be loaned for three month periods. I think most of us were rather surprised how much missionary material was in our public libraries.

The Women's Aid Society of the College Hill, Beaver Falls, Pa., Presbyterian church made chair covers of white Indian Head muslin, which are used for affairs in the church and are also "rented out" for social and other occasions in the community and in Beaver Falls. They are rented for $1.25 per dozen and are very much in demand. The society cleared about $85 last year and is hoping for a larger amount this year as the word is circulated and there are more calls for the covers. Of course the laundering is done by the women of the society in order that there may be more profit.

Mrs. Clarence E. Pearson, 66 Hawes St. Central Falls, R. I., secretary of Young Women of Boston Presbyterial has furnished some suggestions. She says that at a fall meeting of the Guild, Y. W. M. S. and of the Pastor's Aid and Missionary Society, five (5) life memberships will be presented, two by the Pastor's Aid and two by the Guild and one through the Guild by our Past President to her sister-in-law.

Each year, Mrs. Martin, our pastor's wife, has a Give and Take Sale for the Pastor's Aid and Missionary Society with which two life memberships are given. They made over $90 at this sale. With the money left after life-memberships are paid for, they are going to put the Womens Missionary Magazine in the homes of their members.

The Guild started its year with a Rummage Sale which netted $55.75. This is for life memberships.

Now we are going to sell Christmas Cards and then the first Saturday

in December intend to have a sale to which each Guild member is to give six (6) articles she has made.

Our Girl's Mission Circle of Pittsburg, Kansas, is holding one meeting each month in the church basement. The girls come from school the first Friday of each month, begin their program at 4:30, follow this with a lunch and are ready to leave by 6:30. There are two divisions so that when one division has the lesson, the other serves the lunch which usually consists of salad, sandwiches and dessert.

The present membership is twelve but they hope to increase that number between now and February when the losing side of the contest will have to entertain the winners. They are studying Mrs. Zwemer's "Two Young Arabs"; also using tracts and will follow these with a Home Mission book. In November the girls are sending a box of tea-towels and toys to Frenchburg, Ky. They will either give a Thank-Offering pageant or take part in one with the other societies in the Church. In December they will invite their mothers to the regular meeting, later having an Exchange of Gifts party for themselves.

Other mission work will be taken up in the Spring.

Mrs. Clyde Hartford, Sponsor.

Junior Department.

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

Boys and girls at the ages found in the Junior Societies are at the most impressionable time of their lives. They have advanced far enough in school to be able to read for themselves and to take a great interest in what they read. They are at an age when they select some one older as an example "to be like" in as many ways as possible. Boys and girls of this age are in what has been called "the golden memory period". For these reasons it is most necessary that their minds and thoughts be directed into the highest and best channels. If Christian work is to be advanced in the future, we must educate and train our boys and girls at this period of their lives, in order that we may have the necessary leaders to carry on our work. We are told that many missionaries received their first missionary impulse from reading or hearing told the story of some great pioneer, and from hearing missionaries who spoke to them. Many, if not most friends and loyal supporters of missionary work today, became interested first in this way. These missionaries about whom the boys and girls learned, became ideals to them and a life-long interest was aroused. Because this is the period when memorizing is easy, much attention should be given to memorizing as many portions of the Bible as possible, that its great teachings may become fixed in minds and hearts at a time when they most readily receive and accept these teachings. Many should be led into the church at this time. Boys and girls of this age are eager to help. They should be taught of their personal responsibility and of their ability to help by their interest, their prayers and their gifts.

Attention has been called to a series of books prepared by Mary Entwistle. These books are most delightfully written and illustrated in the most approved way. We have not seen any more attractive books of any kind, for boys and girls up to nine years of age, to read for themselves. They would make acceptable little Christmas gifts, and also create interest in missionary work. See the Literature page in the *Womens Missionary Magazine* for descriptions and prices of these.

A graded Bible Study Outline has

been provided in the Junior Manual, with which most Junior leaders are familiar. Many societies memorize much more of the Bible than is covered by this outline. As a supplement to this, the following exercises are offered. They were prepared by Elizabeth Williams Sudlow and are taken, with the publisher's permission, from her book, "All About The Junior". (This is a very helpful little book and can be had at the United Presbyterian Book Store. Price 75 cents.)

"EXERCISES FOR VARYING THE MISSIONARY PROGRAM"

A CATECHISM

Teacher: What promise of success in mission-work have we?

Class: They shall come from the east, and from the west, and from the north, and the south, and shall sit down in the kingdom of God.—Luke 13:29.

Teacher: Is distance any hindrance to God?

Class: He shall have dominion also from sea to sea, and from the river unto the ends of the earth.—Ps. 72:8.

Teacher: What is our share, individually, in the work?

Class: In the morning sow thy seed and in the evening withhold not thy hand.—Eccles. 11:6.

Teacher: What is the seed to be sown?

Class: The seed is the word of God.—Luke 8:11.

Teacher: And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?—Rom. 10:14.

Class: Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

THE DIFFERENCE BETWEEN IDOLS AND THE ONLY TRUE GOD

Teacher: What are the heathen gods like?

Girls: The idols of the heathen are silver and gold, the work of men's hand.—Ps. 135:15.

Boys: They have mouths, but they speak not; eyes have they, but they see not.—Ps. 135:16.

Girls: They have ears, but they hear not; neither is there any breath in their mouths.—Ps. 135:17.

Boys: They that make them are like unto them: so is every one that trusteth in them.—Ps. 135:18.

Teacher: Men are saved *because*

All: God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John 3:16.

TWO RESPONSIVE READINGS

Teacher: Let the people praise thee, O God; let all the people praise thee.—Ps. 67:3.

Boys: O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth.—Ps. 67:4.

Girls: For the Son of man is come to seek and to save that which was lost.—Luke 19:10.

All: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.—Matt. 28:19, 20.

Teacher: Blessed is the nation whose God is the Lord.—Ps. 33:12.

Pupils: O praise the Lord, all ye nations; praise Him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.—Ps. 117.

All: God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John 3:16.

HOW AND WHEN CHRIST WAS A MISSIONARY

Christ was a *home* missionary in the home of Lazarus.

Christ was a *foreign* missionary when the Greeks came to him.

Christ was a *city* missionary when he taught in Samaria.

Christ was a *Sabbath-school* missionary when He opened up the Scriptures and set man to diligently studying the Word of God.

Christ was a *children's* missionary when He took them in his arms and blessed them.

Christ was a missionary to the *poor* when He opened the eyes of the blind beggar.

Christ was a missionary to the *rich* when He opened the spiritual eyes of Zacchaeus.

Even on the cross Christ was a missionary to the robber, and His last command was the missionary commission.

DIFFERENT METHODS OF GIVING

Superintendent: Before the missionaries can "go into all the world" there must be generous giving on the part of Christ's children. How will you give to help send the good news to your little brothers and sisters in other lands.

Responses:

I will give CHEERFULLY. For God loveth a cheerful giver."

I will give HEARTILY. "And whatsoever ye do, do it heartily as to the Lord."

I will give WITHOUT SHOW. "When thou doest alms, let not thy left hand know what thy right hand doeth."

I will give with SACRIFICE. "Neither will I offer unto the Lord of that which doth cost me nothing."

I will give as I have RECEIVED. "Freely ye have received, freely give."—From Missionary Gems.

FIVE WAYS OF GIVING

The CARELESS WAY.—To give without knowing what the gift is for.

The IMPULSIVE WAY.—To give only when some sad story is told.

The INDIRECT WAY.—To get money for missionary objects by fairs or festivals.

The SELF DENYING WAY.—To do without something we desire and give the money we save.

The SYSTEMATIC WAY.—To give a certain share of all the money we get.

A MISSIONARY PRAYER

"Heavenly Father, as we pray
For the heathen far away,
Fill our hearts with earnest prayer
For the many children there.

Jesus, we, a little band,
Would obey the great command,
Send them news of Christ, our King,
By the offering we now bring.

May the Juniors everywhere
Join with us in praise and prayer;
And the Savior we have found
Be adored the world around."

Once again we would like to urge upon leaders of Junior Societies, the necessity of subscribing for The Junior Missionary Magazine. Your juniors need the magazine. It will provide interesting letters and stories and other material to keep up interest. It will keep you in touch with the missionary work of the church. You cannot afford to be without the Junior Magazine. Neither can the Junior Magazine afford to get along without you. The subscription price is very small and does not begin to cover the cost of publication. Our slogan is "A Junior Missionary Magazine in every home where there are children of junior age." Please send in subscriptions and renewals promptly to the Junior Secretary who now is Business Manager of the magazine.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

A letter from Miss Elsie E. Grove, Girls' Boarding School, Khartum North, Egyptian Sudan, dated October tenth, brings the expected report of the Building Committee, which had charge of erecting the addition to the Girls' Boarding School.

All who have written about the new building express their admiration of it and their very great pleasure in having the extra rooms which will make everybody more comfortable and happy; they will also be able to take care of more students.

You will remember the story, that we added a little to their New World Movement appropriation and sent twenty thousand dollars for the purpose included in the survey. The Mission was somewhat disappointed. They had asked for seventy-five thousand dollars, which we could not grant, for obvious reasons, but sent them all we had, and they did the best they could with it.

Miss Grove was Chairman of the Committee and prosecuted the work with her usual ability and devotion. Herewith find the report in full:

Report of the Girls' Boarding School Building Committee, Khartum North, Egyptian Sudan.

	Dr. L. E.	Cr. L. E.
Received for Building		3960.000
Masonry	3230.000	
Re-enforced girders	36.000	
Doors and Windows	214.000	
Verandah between old and new buildings	70.000	
Roof of Front Verandah	204.940	
Bathroom	20.000	
Painting	40.000	
	3814.940	3960.000
To Balance	145.060	
	3960.000	3960.000
Credit Balance	L. E.	145.060

Your Committee had hoped to be able to render this report at the last meeting of Association, but owing to the fact that the building was made fit for occupancy last Fall and was not finally finished until the summer of 1927, this could not be done.

Your committee requests the Women's Board and Association to permit the keeping of the credit balance shown above (L. E. 145.060) as a fund in trust by the Treasurer of the Girls' Boarding School with the view of providing a septic tank or some other improvement in present sanitary arrangements.

Committee: Elsie E. Grove, Chairman
Glenn P. Reed

The report of the Committee as shown above was adopted by the Sudan Mission Association, together with the recommendation contained therein.

Glenn P. Reed, Recording Secretary.

You will note the request that the Mission be allowed to retain the L. E. 145, or $725.00 as a fund in trust so that they might use it for providing a septic tank or some other improvement in sanitary arrangements. As the $20,000.00 was sent to be used for that school and its buildings, the Board very gladly grants this request, expressing our appreciation of the good work that Miss Grove and her committee have accomplished and the

fact that there was a balance left over. This rejoices us very much, for in so many building operations there is a deficit, so that when one is successfully prosecuted and reports a balance, we are all delighted and grateful.

In the letter which accompanied the report the statement was made that they are not sure the Government will allow them to have a septic tank. If they do not get permission they will try to do something else to improve the sanitary conditions. To quote further from the letter, "We now have one hundred and eleven boarding girls and enough day pupils to bring our total up to two hundred and twenty, with still others to come in."

In the same mail with the report of the Building Committee came the following appeal, which we print in full in order that all the readers of our Magazine may understand the situation fully.

"The following appeal, addressed to the Finance-Executive Committee has been received from the Management of the Girls' Boarding and Day School, Khartum North, with the request for approval and to forward to the Women's Board as soon as possible".

The appeal:

" Because of the attitude of the Sudan Government toward Egyptian teachers or teachers trained in Egyptian schools; and because of the great expense of bringing teachers from Syria and the unsatisfactory results from employing Syrian teachers, it seemed to us that the time was ripe when we should add two more years to study, graduating our girls at the end of the eighth year above the beginner's course instead of the sixth year, as heretofore and thus preparing a staff of teachers from our own pupils. Beginning this year we have added one year extra and next year there will be the second extra year, to the former course.

"Most of the work in these two classes at the beginning, at least, must necessarily be taught by English speaking persons, until we can train teachers for the place, if found possible, and the present staff of missionaries have more than they can possibly carry, even for the present year, and a new missionary, because of Arabic study, cannot meet the need. The difficulty will be even greater next year since the furlough of Miss Grove is due, and the second year will be added.

"For these reasons it seems almost an absolute necessity that we should have a short-term teacher to teach English classes, and we make an urgent appeal that such a teacher be sent out at once."

Signed: Elsie E. Grove
Madeline Wilson
Frances Turk

The action of the Executive Committee on the above is:

"That we heartily approve of this appeal and would emphasize the necessity of sending out the short-term teacher as soon as possible that she might be able to begin her work not later than January 1928.

"We know intimately the necessity of this measure and urge the Women's Board to make a strenuous effort to meet the need."

Sept. 13, 1927.
Executive-Finance Committee.
W. J. Adair
H. D. Finley
J. Alfred Heasty
Mary E. Coie

Our friends will remember that from the beginning the Women's Board has not undertaken the support of short term teachers anywhere. We thought it wiser and better for the work to confine our support to those who are taking up mission work as a life enterprise. Once before this Girls' Boarding School was in sad straits, and Miss Grove's sister, who is a magnificent normal teacher, kindly consented to help out and went

for three years. You will now understand the situation. Our School in Khartum North is the only one in Africa to which the other Missions may look for teachers for their Girls' Schools. We hope that the normal department of the Girls' Boarding School will prove to be all that we pray for it. Because of the shortness of missionaries, and because of the appeal, and because Miss Grove comes home in the spring of 1928, if the Lord will, the Board has suspended its rule and granted the above request.

To add to the burden of the missionaries they had had some cases of typhoid fever and diphtheria and quite a number of cases of "flu". Miss Turk has been exceedingly busy ever since her return to the field, but the other young ladies helped out to the best of their ability.

We shall take up the matter of securing a normal school teacher at once. If the readers of the Magazine know of any young woman who will be willing to undertake this responsible position, we would be glad to have her name and address.

We are glad to note that Mr. and Mrs. Finley are recovering from the "flu" and that Mrs. Giffen, also has improved in health.

The care of money is quite a burden in the Sudan. For example in Wadi Halfa there is no bank, and notwithstanding the care with which the Misses Coie supposed they had hidden their funds, something like twenty-three dollars was stolen. I am sure you will be pleased to know that we have sent out a little safe where they can lock up their funds securely.

An interesting letter was received from Dr. Pollock of the George Memorial Hospital, Abyssinia, dated September twenty-fourth. He reports the closing of the fiscal year of the hospital. That is to say, from July 1, 1926 to July 1, 1927. The estimate promised to the hospital by the Board was $5118.50. A bill for drugs purchased in London was paid by our Treasurer, Mrs. Hill, and the balance sent to the hospital, so that the total amount of estimates sent to the Hospital during the year was $4638.08. This brought in Abyssinian money $9410.70. The receipts on the field from all sources, patients' fees, donations, etc., were $6487.91, Abyssinian money, making the total receipts from all sources by Dr. Pollock during the year of $15,898.61, Abyssinian money. The expenditures were $15,669.02, Abyssinian money, leaving a credit balance of $229.59, Abyssinian money.

We are very much pleased with this report because it shows that the people are being trained to pay as much as they can for the services rendered.

Another item to be noted is that the rate of exchange varies, being different almost every month. When the value of the dollar falls, things go up in price. They get more dollars, but they pay more for everything. For example the bread is the same price per loaf as it was last year, but the loaves are *only half the size.*

In the month of July the receipts almost equalled the expenses. Of course we do not include the salaries of the missionaries in the expenses. In order that you may have some faint idea, we think we will just print Dr. Pollock's report for July:

ANALYSIS SHEET FOR JULY 1927

Expenditures:

Supplies, General	69.50
Wages	228.85
Miscellaneous	25.00
Salary and Bd	95.33
Kitchen	352.19
Supplies, Medical	14.50
	*780.37

* Abyssinian Money

Receipts:

Sales	102.60
Practice	181.40
Patients	482.00
Miscellaneous	5.00
	*721.00

* Abyssinian Money

If every month were as good as this month, the hospital would soon

be almost self-suporting, aside from the above mentioned salaries.

The hospital asks for glass enclosed scales for weighing poisonous drugs. The Board has ordered these bought.

All our missionaries in Abyssinia are in good health and were planning to attend the annual meeting of the Association in November in Necompset. The Abyssinian Mission held no annual meeting last year on account of the expense. The distances are so great, there are no roads, it is impossible to go anywhere very far in an automobile, and mules and carriers have to be hired. We hope the day will soon come when good roads may be provided in that country, so that our missionaries may hold regular meetings and get to visit each other once in awhile.

Miss Nellie C. Smith is booked to sail for Egypt on November 16th, on the CITY OF CALCUTTA. We can imagine the glad welcome she will receive not only from her colleagues, but from the people who learned to love her so well.

The health of the missionaries seems to be good, except that of Mrs. Harvey and Miss Thompson. Miss Jean S. Campbell who came home on account of health seems to be improving ever since her return. She has gained six pounds and has not yet been near a hospital.

Letters from Miss Williamson stated that they had a little party for the mothers of the kindergarten children in the Mary Clokey Porter Girls' Boarding School, and all the women seemed very well pleased. The kindergarten department seems to be starting off under good auspices. The missionaries had posters prepared and some of their Moslem friends exhibited the posters in the windows of their business houses, thereby advertising the school and its work.

A large number of letters were received from our missionaries in India while they were on their vacations. We are always glad to have them and to be assured that they are away from the scorching heat of the plains.

All who had been ill had regained normal health and were eagerly going back to their respective stations to take up the work of the autumn and winter.

The annual meeting is always held in October. We have had no word from it yet. Estimates are carefully gone over and adopted, and reports of all the various institutions presented. It is a most interesting meeting, not only because it is the only time in the year when the missionaries all gather together, but because there is so much time given to prayer and the study of the Word. Communion is always observed and great spiritual blessing derived by all who are permitted to attend.

We do not know whether the new hospital site has been purchased. The few "minor details" may probably be holding the whole thing up.

A normal department is being strongly urged to be inaugurated in the Sialkot Girls' Boarding School. It will need an extra appropriation, because additional teachers will have to be employed. We are praying that the Lord will provide some way in which this extra money may be forthcoming.

An evangelistic conference was held at Abbottabad in which quite a number of other denominational missionaries took part. It was well attended and a great benefit to all who had the privilege of being there.

Pray for the presence and power of the Holy Spirit at all the Presbyterial meetings this autumn, and all the Thank-Offering ingatherings.

Pray that the Thank-Offering may exceed the one given last year.

Pray that the missionary societies may be increased in membership.

Pray that subscribers to the Magazine may be largly increased.

Pray for a great evangelistic blessing on the whole Church.

Testamentary Department

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Our Treasurer, Mrs. Hill, reports that she has received a bequest from the estate of the late Mary L. Miller of Newton, Iowa. A brief resume of the life of this departed sister will, we know, be interesting to many.

She was born near Cambridge, Ohio, one of a large family, six of whom grew to manhood and womanhood. We cannot do better than to quote the following, written by the editor of a paper who learned to read while she was his teacher in the public school. After his graduation from college he came back to Newton, Iowa and was a member of Miss Miller's Sabbath School Class as long as her physical condition permitted her to teach, so that his testimony is worth while.

"For more than thirty years Miss Mary Miller taught school in Jasper county, either in the rural districts or in the city schools of Newton. She also taught for two years in Kansas, making a grand total of 32 years in educational work. The impress of her beautiful Christian life has been left on almost countless pupils of hers in this vicinity. She was always just as mindful of teaching her pupils right living and correct thoughts as she was the facts of the books that went to make up the course of study.

"Miss Miller was the last of the charter members of the Newton United Presbyterian church. Her entire life history speaks forth most eloquently of her devotion to the church of her choice and to the sacrifices that she made in its behalf. For more than forty years she was a teacher in the Sabbath school, ill health only keeping her from the work in the later years. No tasks were too arduous for her in her efforts to build up the Sabbath school and strengthen the church. She labored faithfully when the congregation was struggling for its very life and she received the blessing of seeing it grow a little more sturdy as the years went by. If there was ever a member of the congregation about whom it could be said that every one loved her, then Mary Miller surely was that very one.

"Through hardships she was always optimistic. She had a marvelous faith in the ultimate triumph of good. The future may have looked dark to her at times but she was the sort that would carry the burden single handed and not distress others with her feelings. The local church looked to her for wholesome support in its every project of progress. She never disappointed her co-workers.

"Two of the splendid monuments to her religious work in the Newton U. P. church consist of the Ladies Missionary Society and the Fortnightly Circle, both of which organizations she founded and helped to organize. Every member of these organizations especially the older ones, can testify to the personal sacrifices that Miss Miller made for their success."

It may be truly said of this friend that her greatest joy was in service for the Master and for those for whom He died.

She was not forgetful either of the work she loved in arranging for the disposition of her earthly possessions, so that she remembered the work of the Women's General Missionary Society.

What an encouragement it is for those of us who are still lingering behind to know that when we leave this earthly tabernacle to go to the better country, we can help with the prosecution and continuance of the work which was dear to us in life, by following the example of this beloved friend who bequeathed part of her worldly goods to the work of the Master.

Indian Department.

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

THE POWER OF THE GOSPEL

By Mrs. Katherine McBride

William Parker or William Chanook as he was familiarly known was a Chinook Indian belonging to the warlike Chinook tribe inhabiting Southern California. He was among the bravest of the brave, cold blooded without a conscience. He had shed the blood of White man and Indian alike. He had worn the warpaint and eagle feathers, rings in his nose and ears, and a necklace of bears' paws. At his belt hung the scalps of both red men and white men as he danced around the council fire holding aloft those scalps and joining in the war-whoop with fiendish glee.

By the guiding of an over-ruling hand he was brought, by ways we need not here describe, under the power of the religion of Jesus Christ and learned the white man's language. The Great Pathfinder (General Freemont) found him during his brilliant campaign in the West. With his keen military eye he saw in him a brave helper amid the dangerous and hazardous service of those pioneer days. He chose him as a scout and for many years he wore the blue, and beneath the stars and stripes he gave heroic service. He saved the lives of those with whom he served from suffering and from death.

After a long service he accompanied his commander to the Eastern states and while in the city of Philadelphia a godly Quaker woman taught him to read the English language. He returned to the Wasco Tribe of Indians, then in the state of Oregon, and coming under the power of the religion of Jesus enlisted under that great Commander for life service. When our missionaries met him many years afterwards on the Warm Springs Reservation he was an earnest Christian and a leading officer in the Mission Church. No service was too hard, no sacrifice too great. He was as true and devoted a Christian as we ever met in forty years service among our own or Indian people. He stood bravely by his convictions and belief, and when a white man once told him that we were deceiving him and that there was no truth in that Bible which he carried, and which he often brought to the Mission Home for us to explain, he answered he believed it to be true.

On the following Sabbath in giving his testimony to what Jesus had done for him, and urging his people and especially the young men to give their hearts to Jesus, he said, all that I am I owe to the teaching of that book. Once I cared not what became of me; I was careless of my life, neither did I regard the life of any other man sacred; I have killed many a man both white and Indian, but that is past. I am living now for God and I know He is now looking down upon me and seeing all that I do. Then he told what the white man had said to him, as he held up his Bible where every one could see it, he declared, *I believe it, I believe it, I believe it,* saying it three times with great earnestness. He lived eight miles from the Church, but he was always there, often coming through deep snows and in very cold winter weather.

At the age of three score years and ten William Parker's work was done. Around his casket in his humble home many of his people spent a watchful night. They bore testimony to his noble life, and how they wished to live as he had lived, and to die as he had died. A great many were added to the church at that time. What the power of the Gospel did for William Parker it will do for any one who will come with that faith which he exercised.

Prayer Groups

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Avenue,
South Hills, Pittsburgh, Pa.

A "Prayer Group" is a gathering of our women at some time other than the hour of the regular missionary meeting, for an hour of praise and earnest prayer, for the objects stated in the Prayer Cycle and for the requests contained in letters from home and foreign missionaries. In the following list are the Prayer Groups, already reported to the Secretary who is very anxious to receive at once the names of other groups in Presbyterials or churches, together with the time and place of meeting, and the name and address of a correspondent. It is hoped that the Presidents of Presbyterials where there are no groups will earnestly consider the responsibility of gathering the women together in this great work of intercession for the successful carrying forward of our missionary activities depends upon the prayer life of our women.

MONONGAHELA—Assembly Room of the Board; Mt. Lebanon Church; Homewood Church.
HUDSON—New York City Group.
PHILADELPHIA—Philadelphia Group; Washington. D. C. Church.
CHICAGO—Chicago City Group; Somonauk.
CLEVELAND—Cleveland City Group; Youngstown,Tabernacle Church; Youngstown,Brownlee Woods; East Palestine; Alliance; Akron; Struthers; Cuyahoga Falls.
BUTLER—Butler First Church; Butler Second Church; Grove City; Meridan.
WEST MORELAND—Braddock, First Church; Turtle Creek.
BOSTON—Boston City Group; Providence, Second Church.
ARKANSAS VALLEY—Walton; Sterling; Zenith.
BEAVER VALLEY—New Castle, First Church; Ambridge.
CALEDONIA—Buffalo; Rochester.
COLORADO—Torrington; Bristol; Fort Morgan.
CHARTIERS—Canonsburg, Greenside Church.
KANSAS CITY—Pittsburg; Kansas City; Topeka.
OREGON—Albany; Shedd.
TEXAS—San Antonio.
INDIANA—Princeton.
SAN FRANCISCO—San Francisco, First Church.
ROCK ISLAND—Hanover; Aledo; Cedar Creek; Viola; Tri-City.
STEUBENVILLE—Toronto.
NORTH WESTERN OHIO—Belle Center; Bellefontaine; Toledo.
MUSKINGUM—Cambridge, Second Church.
SOUTHERN ILLINOIS—St. Louis.
MONMOUTH—Monmouth.
OMAHA—Omaha.
KEOKUK—Keokuk.
OKLAHOMA—Guthrie.
TENNESSEE—Miller's Ferry.
FIRST OHIO—Frenchburg.
KISKIMINETAS—Parnassus.
IDAHO—Weiser.
MERCER—Plain Grove.
PUGET SOUND—Seattle.
LOS ANGELES—Los Angeles, First Church.
SPOKANE—Spokane; Pullman.
PAWNEE—Minden.
CEDAR RAPIDS—Goldfield.
WISCONSIN—West Allis.
XENIA—Columbus.
BIG SPRING—Chanceford.

Bible Readings

41. 1 Jno. 2:1—2.
42. 2 Pet. 2:9.
43. Luk. 17:28—32.
44. 2 Pet. 3:9.
45. Phil. 2:5.
46. Gen. 25:20.
47. Gen. 24:2, 3, 4, 10.
48. 2 Cor. 6:14; 1 Cor. 7:39.
49. Gen. 24:22, 30, 53.
50. Gen. 24:58.
51. Where in New Testament is Jesus likened to a ladder,—"angels ascending, etc."?
52. How many years did Jacob serve for his stock?
53. Can you prove that Rachel was accustomed to idols?
54. Where recorded that Terah, Abram's father, served "other gods"?
55. Where was the tabernacle first reared in the land of Canaan?
56. Where was the first idol temple built in Israel?
57. What connection between Abraham and the Midianites?
58. What connection between Moses and the Midianites?
59. What connection between Gideon and the Midianites?
60. In what words did Joseph ascribe honor to God in dream interpretation?

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

N. B.—For names and prices of Mission Study Books and helps, see the November Magazine, page two hundred and fifty-one.

We are using our space this month to tell more particularly about some of the new missionary literature we are ready to supply for the winter studies. We have never before been able to furnish such varied material to make the Junior meetings interesting as at this time.

There are two books for teachers on the methods and plans and materials in missionary and religious elementary education. They are:

"The Missionary Education of Beginners", by Jessie Eleanor Moore, price $1.00.

"The Missionary Education of Juniors", by Jean Gertrude Hutton, price $1.00.

There is also a small manual on the use of missionary projects in the regular church school. The projects have all been tried out and are found thoroughly practical. It is, "Projects in World Friendship", $1.25.

The **Mary Entwistle** books, the "Babies' Series", have been listed for some time. They are stories for the primary department, the Sabbath School, the Junior Societies and the home. They are in paper back and are forty cents each. There are two other **Mary Entwistle** books for slightly older children in board backs, at sixty cents each. These are all listed in the November Magazine.

Two postcard painting books on the list at sixty cents each. These each contain three sets of picture postcards to be colored by the children, with six cards in each set so that each book furnishes work for three children for six meetings. The books are, "Other Children", 60c, and "Friendly Beasts", 60c.

"The Picture Game of Prema" is a picture of an Indian home to be made by the "littlest ones" and can be used in connection with the "Book of an Indian Baby", price 40c. "The African Picture Game" is of the same nature as the above and parallels the "Book of an African Baby", price 40c.

An entirely new book is "Nine Home Mission Stories". They are to cultivate Home Mission interest and will be found most attractive. They are stories selected from "Primary Picture Stories Series". These are twenty-five cents each.

"Musa, Son of Egypt" and "Friends of the Caravan Trail" are books of programs and stories for primary and Junior children and are fifty cents each.

"Taro and Ume" and "Just Like You" are Everyland stories in book form and are twenty-five cents each.

LEAFLETS

We have seven new leaflets from Egypt and India which have been prepared for use specially in connection with the Mission Study Books, "A Straight Way Toward Tomorrow" and "New Paths for Old Purposes". 3c each, 18c for set.

The Egyptian leaflets are as follows: "Child Welfare Notes", by Mrs. Neil McClenahan. It tells of one of the ways the missionaries are endeavoring to make the Way straight for the little ones of that land.

"Delta Car Glimpses", by Miss Minnehaha Finney, gives an insight into that form of evangelistic work in Egypt.

"Literacy and Literature in Egypt", by Miss Davida Finney, shows the need of a Christian literature for the Egyptian church.

The India leaflets also show some of the methods being used in India in making the way to Christ known to the people of that land:

"India—Companions in Her Villages", by Mrs. J. H. Stewart.

"Training Home-Makers in India", by Miss E. Josephine Martin.

"Boota, Son of Jiwan", by Mrs. E. L. Porter.

"The Bible—the Best Seller", by Miss Mary E. Logan.

These leaflets can be used as supplementary to the study books for the year, or as stories to interest the Juniors.

MRS. BARBARA A. MAXWELL

We the members of the W. M. S. of the U. P. Church of Troy, N. Y. desire to pay loving tribute to the memory of Mrs. Barbara A. Maxwell who passed on to her heavenly home Oct. 13th, 1927. She was a valued member of the Society, always faithful in her attendance, always ready to help. She served twice as president, in 1909 and 1913. She was also president of Albany Presbyterial in 1909. She had been our Temperance secretary since 1924; was made a life member of the W. G. M. S. in October, 1924 by her daughters.

She was a woman of beautiful Christian character, and unfailing cheerfulness. Her thoughtfullness and kindness were an inspiration to all who knew her.

We shall miss her sweet presence but we rejoice in the thought that she has entered upon a higher service.

God grant we may rest as calmly
When our work like her's is done
And in heaven with joy to greet her
Where no farewell tears are known.

Her earthly course is ended
With us no more she'll roam
God saw her work was finished
And called her to His Home.

Mrs. J. B. McIsaac, Pres.
Mrs. H. C. Martin, Sec.

MARY L. MILLER

Whereas Divine Providence has seen fit to take from among us our dearly beloved and faithful member and co-worker, Mary L. Miller; Be it resolved, that we the members of the Women's Missionary Society of the United Presbyterian Church of Newton, Iowa, do hereby express our heartfelt sympathy to the bereaved relatives and many friends who mourn her loss.

We wish to testify to her loyalty and devotion to the cause of Missions and to the work of the whole Church.

Her enthusiasm and tireless efforts in the Master's cause will ever be an inspiration to those of us who are left to carry on the work which she has so nobly begun.

Mrs. Roy Denniston.
Mrs. D. M. Johnston.
Mrs. Frank E Hill.
Committee.

MRS. MARY S. GIBSON

The Women's Missionary Society of Philadelphia Presbytery desires to pay a tribute of love and appreciation to the memory of Mrs. Mary S. Gibson, who for twenty-six years was the honored treasurer of our Presbyterial. Mrs. Gibson was faithful to every trust, never neglecting a single duty, and performing her work with the utmost carefulness and accuracy. She was suddenly called to her reward while the Presbyterial was in session, after having prepared her report and making arrangements to attend. She loved her Church and was active in every department of the work of the Kingdom of her Lord and Master.

Eternity alone will reveal the influence for good her life of service for the Master has had in the world. Her fine enthusiasm in the work, her wise judgment and counsel in our Executive meetings will be sadly missed, but we rejoice that her genial, gracious presence is now with her Lord. "Her works do follow her".

Therefore, BE IT RESOLVED;

1st. That we bow in humble submission to God's will, "Who doeth all things well".

2nd. That we declare our appreciation of Mrs. Gibson's faithfulness and loyalty, knowing that her precious memory will be a continued inspiration to those of us who remain to carry on the work.

3rd. That a copy of these resolutions be presented to the members of Mrs. Gibson's family, a copy sent to the **Womens Missionary Magazine,** and a copy spread upon our minutes.

Mrs. Mary Getty
Mrs. Sarah C. Parker
Mrs. J. L. Montgomery
Miss E. L. Trimble
Mrs. Lee E. Rife
Committee

MRS. WM. BEHR

The Women's Missionary Society of the United Presbyterian Church of West Allis, Wisconsin, desires to pay this tribute of love and respect to the memory of Mrs. Wm. Behr, who on September 14, 1927 entered into the full enjoyment of the promise, "Eye hath not seen, nor ear heard, neither has it entered into the heart of man the things which God hath prepared for them that love Him."

Mrs. Behr was a most faithful and helpful member of this society, regular in attendance and always ready to do her part. She served the church in many ways. Her love for the Master made her always thoughtful of others and her faithfulness to duty in a quiet way was one of the outstanding traits of her character.

To her husband, son, daughters and her many friends, we extend our sympathy. May the Lord comfort them and may they receive peace and hope through Him who said: "I am the resurrection and the life."

Committee:
Mrs. Steen Strand
Mrs. W. J. Lidbetter
Mrs. G. Stephenson.

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Rev. R. H. Barr .....Warmspring, Ore.

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.....707 E. 37th St., Brooklyn, N. Y.
Mrs. A. Caliandro, (Italians) 1378 Boule-
..... vard East, West New York, N. J.
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.....Southview Missions, Hickory, Pa.
Mrs. Maud Morrison, (Aliens) .....
.....Westland Mission, Hickory, Pa.
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Mrs. Mary Ciancio, (Italians) .....
.....Brushton District, Pittsburgh, Pa.
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.....1302 State Ave., Coraoplis, Pa.
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Miss Ella Montgomery, Route 4, Mansfield, Ohio
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Miss Laura Sawhill, ...
.....E. 2521 Sharp Ave., Spokane, Wash.
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.....531 E. Couch St., Portland, Ore.
Miss Fay Taylor, ...Tacoma. Wash.
Mrs. J. P. Tracy, 240 South Rexford Drive
.....Beverly Hills, Calif.
Miss Erma G. Allen, ...
.....122 S. Grevilla Ave., Inglewood, Cal.

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Miss Sarah Wilson .....Frenchburg, Ky.
Miss Mary P. Hoffman .....Frenchburg, Ky.
Miss Ruth Leet ....Frenchburg, Ky.
Miss Bernice McDowell .....Frenchburg, Ky.
Miss Edna Sutton .....Frenchburg, Ky.
Miss Lucile Garth .....Frenchburg, Ky.
Miss Thelma Porter .....Frenchburg, Ky.
Miss E. Isabel Kerr .....Frenchburg, Ky.
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Miss May Beveridge .....Frenchburg, Ky.
Mrs. Caroline Pollock .....Frenchburg, Ky.
Rev. and Mrs. Howard M. Brittain .....Ezel, Ky.
Miss Elizabeth Duff .....Ezel, Ky.
Miss Ruth Bemis .....Ezel, Ky.
Miss Helen Weede .....Ezel, Ky.
Miss Mabel Jones .....Ezel, Ky.
Miss Martha Wright .....Ezel, Ky.
Miss Ruth Roberts .....Ezel, Ky.
Miss Esther Dill .....Ezel, Ky.

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*Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va. Mark "For Bluestone Mission."
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*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. 1.
Chase City—Rev. F. W. Wilson, D. D., Chase City, Va.
Henderson—Rev. John A. Cotton, D. D., Henderson, Vance Co., North Carolina.
Knoxville—Rev. J. Kelly Giffen, D. D., Knoxville, Tennessee.
*Miller's Ferry—C. S. Simpson. Post office address Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry.
*Prairie, Ala.—J. W. E. Wade, Post office address, Prairie, Ala.; shipping point, Catherine, Alabama.
*Riceville, Tenn.—Mr. H. W. McKeldin.
*Townsville, N. C.—Prof, W. E. Williams.

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*—Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

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HONORARY MISSIONARY

Miss Mary J. Campbell, 15 Rajpur Rd., Delhi, India

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1904 .....Gujranwala
Miss Helen Artman, 1920 .....Sialkot City
Miss Agnes Ballantyne, 1925 .....Sialkot City
Miss Kathryn Beattie, 1920 .....Sialkot City
Miss Roma Beatty, 1909 .....Badomali
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Lois Boyd, 1918 .....Sialkot City
Miss Theresa Brownlee, 1922 .....Badomali
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Marie E. Cash, 1926 .....Sialkot
Miss Mary Evelyn Cathcart, 1925 .....Sialkot City
Miss Henrietta Cowden, 1905 .....Sialkot City
Miss Laurella G. Dickson, 1897 .....Pasrur
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Flora E. Hormel, R. N., 1925 .....Pathankot
Dr. Reba C. Hunsberger, 1921 .....Sialkot City
Miss Flora Jameson, 1903 .....Sangla Hill
Miss Florence Jones, R. N., 1920 .....Sialkot
Miss Mary Kyle, 1904 .....Pasrur
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 .....Sargodha
Miss Mary E. Logan, 1891 .....Jhelum
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot City
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin, 1890 .....Sheikhupura
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Pathankot
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Jean B. Morrison, 1895 .....Abbottabad
Miss Esther Moyer, 1924 .....Lyallpur
Miss Margaret L. Murdoch, 1924 .....Sangla Hill
Miss Janet E. Nesbitt, 1925 .....Zafarwal
Dr. Faith W. Reed, 1926 .....Sialkot
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Lyallpur
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 ....Sialkot City
Miss Lorena B. Taylor, 1922 .....Sangla Hill
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Georgia Wengert, 1919 .....Zafarwal
Miss Josephine White, 1884 .....Rawalpindi
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Sialkot City
Miss Gertrude E. Zink, 1919 .....Gurdaspur

NOW IN THIS COUNTRY

Miss Hannah Beaver, 1920 .....
.....3611 Greenview Ave., Chicago, Ill.
Miss Minnie Beatty, 1912 ....R. D. 1 Karns City, Pa.
Miss Rebecca Jean Black, 1921 .....Petrolia, Pa.
Miss Margaret Fehlman, 1913 ....Crown Point, Ind.
Miss Betsy Fleming 1913, ...
.....6549 Emerald Ave., Chicago, Ill.
Miss Zarra S. Hoon, 1921 .....Milton, Oregon
Miss Janette Howland, 1921 ....Walton, New York
Miss Olive Laing, 1921 ....40 Maple St., Ingram, Pa.
Miss Rose A. McCullough, 1879 ....Greenwood, Mo.
Miss Willa Ramsey, 1921 .....West Sunbury, Pa.
Miss Vivian L. Trimble, 1921 College Springs, Ia.
Miss Ruth A. Warnock, 1913 .....Beloit, Kansas
Miss Cynthia Wilson, 1875 .....
36 North Chester Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....
36 North Chester Ave., Pasadena, Calif.
Miss Carrie Worman, 1921 .....Golden, Illinois

EGYPT

Miss Mildred Allison, 1926 .....Cairo
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Ida Cabeen, 1909 .....Alexandria
Miss Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Cairo
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, R. N., 1926 .....Cairo
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Assiut
Miss Elsie French, 1909 .....Zagazig
Miss Alice Grimes, 1924 .....Cairo
Miss Rena Hogg, 1896 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Isabel G. Hosack, R. N., 1912 .....Beni Suef
Miss Lois D. Kingan, 1926 .....Cairo
Miss Lillian McClelland, 1923 .....Monsurah
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Carol McMillan, 1906 .....Tanta
Miss E. Roxie Martin, 1901 .....Cairo
Miss Sara B. Meloy, 1923 .....Tanta
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Cairo
Miss Frances M. Patton, 1922 .....Monsurah
Miss Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Seiver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Jane C. Smith, R. N., 1922 .....Cairo
Miss Nellie C. Smith, 1911 .....Alexandria
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Zagazig
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Luxor
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut

NOW IN THIS COUNTRY

Miss Jean S. Campbell, 1923 .....Portersville, Pa.
Miss Davida Finney, 1914 .....Coshocton, Ohio
Miss Martha C. Glass, 1921 .....Monmouth, Illinois
Miss Alfaretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
.....c/o Mrs. H. C. Campbell
Miss Lucy Lightowler, 1921 .....
.....414 Linden St., Camden, N. J.
Miss Helen J. Martin, 1914 .....
....c/o W. G. Martin, Hammondsville, Ohio
Miss Helen J. Noordewier, 1921 .....
757 Logan St., S. E., Grand Rapids, Mich.
Miss Margaret A. Smith, 1872 .....
.....%L. V. Smith, Garnett, Kansas
Miss Laura B. Wright, 1921 College Corner, Ohio

SUDAN

Miss Lillian A. Billington, 1927 .....Khartum
Miss Mary Cole, 1919 .....Wadi Halfa
Miss Una Cole, 1918 .....Khartum North
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Aulora R. McIntyre, 1919 .....Khartum North
Miss Marguerite M. McClellan, 1926 ....Wadi Halfa
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North
Miss Madeline Wilson, 1924 .....Khartum North

NOW IN THIS COUNTRY

Miss Mary Frances Herron, 1922 ....Sterling, Kans.
Miss Mary Jane McKnight, 1922 .....Volant, Pa.

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gore
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Elizabeth McKibben, 1924 .....Saye
Mrs. Ruth Lobaugh Walker, 1923 .....Gore
Miss Florence D. White, 1923 .....Addis Ababa

NOW IN THIS COUNTRY

Miss Isabel Blair, 1922 .....Washington, Pa.
Miss Hazel Ewing, R. N. 1923 .....
.....1197 Main St., Woodlawn, Pa.

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and
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A Little Time Apart

A MESSAGE FOR THE NEW YEAR

It is said of "Praying" Hyde, that in his later years he never spoke to an unconverted man in regard to his soul but immediately that man was led to accept Christ as his Lord and Master, for in the earlier years of his life, whenever Hyde did fail to lead one to Christ he went back on his knees to wait upon God until he was shown what it was in his own life which kept him from being used of God in winning that soul to Him.

Does this fruitful prayer-life of John Hyde not contain some lessons for us?

If our lives were yielded to God to be used by Him would there be such a large percentage of women of our church lacking in interest in the missionary cause?

On my desk are letters from representatives of several missionary societies with the same tragic statement expressed in various ways: "Our women have become indifferent to the cause of missions because material things count more in their life than Jesus Christ. This indifference is causing not only our Missionary Society but our entire local church to lose its vision."

But among these letters so hopeless in tone comes one which testifies in every line to the power of God: "Our Missionary Society had decided to give up its meetings because of lack of interest. A group was moved to pray. God heard and answered in a wonderful way. The one who had been the leader in the movement to disband has become by God's grace a power in the work." Praise God for that group!

That same power is there for all of God's children who will seek Him with the whole heart.

If we believed the Bible with its assurance of answers to our prayers would our Church have to discontinue any of its God-given task at home or abroad, and leave countless multitudes without the Gospel? "If my people which are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways; then will I hear from Heaven and will forgive their sin and will heal their land."

Which is harder to face—a little sacrifice now on our part, if need be or to meet our Master's look of sorrow and disappointment when all opportunity for service is past?

If we trusted His promise, "Ye shall be my witnesses", our churches could not contain the numbers who would crowd His temples because of the witness we bore to the Gospel of Grace.

If we were willing to lose our life for Christ's sake, would there be a single congregation without a Senior Society, a Young Women's or a Junior Organization because of lack of leadership? The power belongeth unto God.

Let us have faith in the God who could bring such sweeping victories to the early church and who is waiting to fill us with His power for service. We hear the cries of millions under the slavery of sin in home and foreign lands. We see the nail-pierced body of our Lord but we look in vain for the marks of battle scars on ourselves. What proof have we, therefore, that we are on His side?

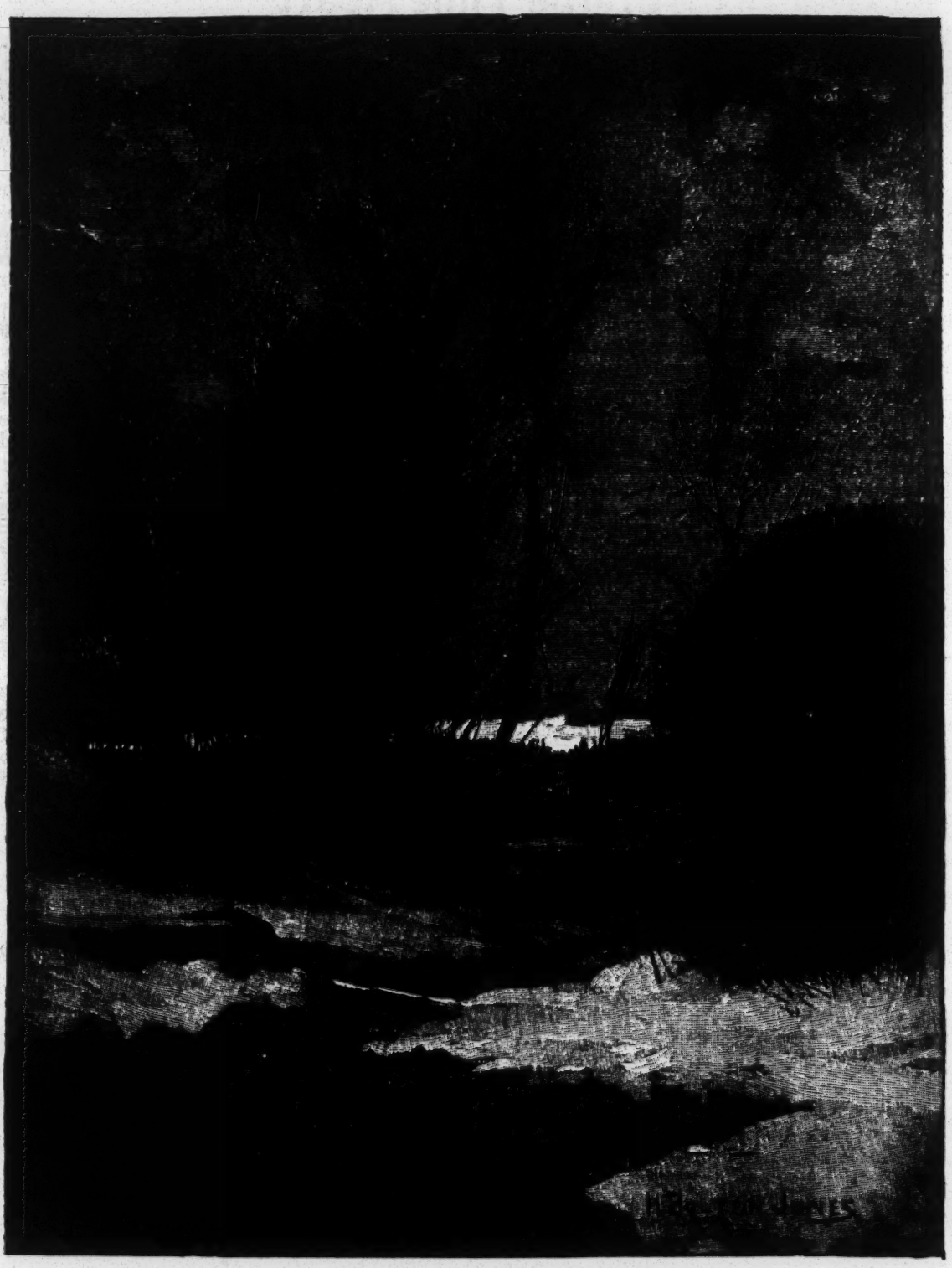
We are reading together the Gospel of Matthew in January, followed by John's Gospel in February. Pray God that we may have such a love for His Word that we must tell others about it, using it always as a means of bringing others to Christ.

May we yield our lives so entirely to Him in this New Year 1928 that when the W. G. M. S. meets in Buffalo in June if it be His will, we may have testimonies to give to God's saving grace which will equal those of the early centuries.

Yours in His Service,
Mrs. R. Francis Hall.
President of W. G. M. S.

"Have you and I today
Stood silent as with Christ, apart from joy or fray
Of life, to see by faith His face;
To look, if but a moment, at its grace,
And grow, by brief companionship, more true,
More nerved to lead, to dare, to do
For Him at any cost? Have we today
Found time, in thought, our hand to lay
In His, and thus compare
His will with ours, and wear
The impress of His wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect
Within the hidden life, sin's dross, its stain;
Revive a thought of love for Him again;
Steady the steps which waver; help us see
The footpath meant for you and me."

George Klingle.



"From the stillness of the dead world's winter dawn,
The new sun rose, bringing the new year."

—Tennyson.